The Catholic Guardian.

"I BELIEVE IN ONE HOLY CATHOLIC AND APOSTOLIC CHURCH."

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Topics of the Times.

ALLEGED PROPHECIES OF THE VEN. MARIA TAIGI.—It will be remembered, that some time ago some disedification was given by the publication—made, there is no doubt, in perfect good faith—of an alleged prophecy attributed to the venerable Anna Maria Taigi, in which three days' darkness, accompanied by other signs, was predicted. The Most Rev. the Bishop of Philadelphia, at the time, in a pastoral letter, threw very great doubt on the authenticity of the pretended prophecy. There is now additional reason for rejecting it. The editor of our admirable contemporary, the *Ave Maria*, wrote to Father Ferdinando Baptista, in Rome, inquiring what foundation there was for this newspaper rumor. Father Baptista replies, on the authority of the Rev. Father Postulator of the cause of the beatification of the venerable Taigi, that that holy woman predicted nothing of the kind.—*Catholic Review.*

PURITAN PIETY.—Our excellent contemporary, the *Catholic Review*, has the following: The New York *Observer*, we believe, is one of those papers that occasionally says something about the comparative morality of Protestants and Catholic countries. Its preference is, it is needless to say, for those countries in which the rankest Protestantism prevails. In the minds of such papers, Purity and Puritanism are nearly synonymous. The following paragraph, therefore, cut from one of its latest issues, is worth attention. "The good old Puritan State of Connecticut," it says, "seems determined to maintain its modern reputation for setting at naught the marriage tie. According to the New Haven *Register*, thirty-two divorces were granted by the Superior Court for Hartford County, at the March term. One couple had been married only six months, and one for nearly thirty-two years. The average time the parties remained married is nine years and ten months."

THE OSSORY SCANDAL AGAIN.—A Dublin correspondent writes, under date May 22d:

The Callan scandal continues, and on Tuesday last there was a most lamentable scene, on the occasion of the visit of the Most Rev. Dr. Moran, the Coadjutor Bishop of the diocese, to administer the Sacrament of Confirmation in the Friary, now the parish chapel. To avoid adding fuel to the flame, Dr. Moran arrived over night. In the morning, many foreign raiders came from the confines of Tipperary to "support" Father O'Keeffe. At about 10 o'clock a number of persons assembled near the parish chapel, with Father O'Keeffe at their head, seated on a car, and marched to the Friary Chapel. Here they were confronted by 100 police, 50 of them mounted, and with swords drawn; 50 more guarded the entrance to the chapel, with bayonets fixed. The crowd made no attempt to force their way. Father O'Keeffe then addressed them, and challenged the Bishop to come out and show his authority, otherwise he would proclaim him a coward and a slanderer, to which challenge, of course, no attention was paid. Father O'Keeffe was cheered by his accompanying, and Cardinal Cullen's name was groaned at by the people. Two other speakers addressed the meeting, and then the crowds turned away, on Father O'Keeffe's advice, and separated quietly. About 120 children were confirmed. The trial in which the Cardinal is to be defendant is to come off in the Queen's Bench in the course of next term, but if application is made by his Eminence to have Cardinal Barnabo examined in Rome by commission, it must be postponed till December.

THE HEROIC CHARITY OF THE POPE-KING.—A few days ago, Signor Lanza spoke in the Chamber about the liberation of Rome from the Pope's tyranny, extolling to the very skies those heroes who fought so bravely for its independence, and this he called a noble sentiment. But from what tyrant did they free Rome? From the mild rule of Pius IX! This was the tyrant who "flayed" the Romans by continual acts of beneficence, by works of charity, and blessings. Say, if you like, that Rome was united to the Kingdom of Italy, and that she has become its capital, but never speak of her liberation. The word "liberation" supposes slavery, and to assert that the Romans were slaves under Pius IX, is indeed a blackest calumny.

To show clearly from what tyrant Rome was liberated, I need but tell you the following striking fact: An employé of Victor Emmanuel's Government, not knowing how to live in Rome, on account of his very small wages, and being thus reduced to despair, having no hope of getting any help from the Government, at last said to himself, "*Surgam, et ibo ad Patrem meum.*" "Pius IX is ever my Father, and he will be moved to compassion at my wretched state." On this he wrote a letter to the Holy Father, and soon got the assistance he required. This was really heroic charity, and also one of the most glorious victories the Roman Pontiff could obtain. You that delivered Rome from Pius IX are still forced to apply to Him, not only for consolations and blessings, but also to be saved from starvation. In the first centuries of the Church it was written of the Martyrs, "*Steterunt torti torquentibus fortiores.*" To-day, on the contrary, we see those who have been despoiled of their property in their turn relieving those who spoiled them!—*Correspondence from Rome.*

AN EXPOSÉ OF HUMBUG RITUALISM.—A Special Correspondent writes under date London:

All London is tingling with a new sensation. "Priestcraft" and "priestly authority" denounced; the confessional stigmatized; and the fathers of families warned that their rights are in danger of priestly invasion; and this new champion of freedom a Roman Catholic priest—no less than Monsignor Capel himself! Here is a precious go! But your readers' astonishment will cease, although their amusement will commence, when they learn that the Monsignor has only assailed the humbug and imposture of what is known as "Ritualism." He has done his work thoroughly; he has dealt this rank and blasphemous imposture a blow "likely," as one of the secular papers says, "to inflict on it more permanent injury than any number of Privy Council judgments." Monsignor is engaged in delivering a series of discourses at the Pro-Cathedral, on "The Present Movement Toward Catholicism in England," and this exposure of the organized dishonesty and arrogant assumption of "Ritualism" formed the subject of the first of these.

PARLIAMENTARY FIASCO IN ITALY. — The *Unità Cattolica* has the following paragraph on the Sub-Alpine Legislature and its doings: "Never was there seen such a quiet Parliament as that now sitting in Rome. Questions are asked at intervals, but always harmless ones. Stormy discussions and angry speeches are unknown. A lamb-like opposition labors to pull the Ministry along. The Left has only one fear, that of beating the Right. One thing alone it guards against, a Ministerial crisis that may bring about the downfall of its opponents. It sometimes openly supports the Cabinet, and the natural allies of the latter grumblingly accept the proffered help. How it has come to pass that parliamentary life should virtually cease with the conquest of the capital is an enigma; and the explanation of the mystery can only be found in a secret society order. Just at present, noise is impolitic, because noise might startle Europe. It is well to uphold the Ministry that devised the 20th September, because Europe may thus perchance be brought to believe that all Italy is with the men of Porta Pia. The Cabinet, in its turn, has renewed its liege homage to the Revolution, and when the right moment comes will be ready to execute its orders."

THE GERMAN BISHOPS AND THE GOVERNMENT. The eminent convert to our holy religion, Sir George Bowyer, writing to the London *Times* about the difficulty between the German Bishops and the Government on the subject of the excommunicated priests and professors, puts the case very aptly and justly when he says that "the Bishops simply ask the Government to do what the Court of Chancery would do here. Suppose that a Professor of Theology in a Roman Catholic College, holding an endowed chair, or a priest holding a Roman Catholic chapel under a trust, to be excommunicated—that is to say, cut off from the Roman Catholic Church by the Bishop—and a bill to be filed in Chancery to remove him, the Court would say, 'We have nothing to do with the cause, good or bad, for which the defendant has been cut off or expelled from the Roman Catholic Church. The defendant has been declared by the competent authority in his own Church to be no longer a member thereof. He is, therefore, *ipso, facto* disqualified, and can not hold the preferment, which can only be held by a member of the Roman Catholic Church, and this he has ceased to be.' Cases have been decided on this principle with regard to Dissenting chapels."'

TELEGRAPHIC FLASHES FROM EUROPE.—A cable despatch dated Rome, June 19th, states that his Holiness the Pope, has addressed a letter to his Eminence Cardinal Antonelli, deploring the approaching enforcement of the law suppressing convents in Italy as a violation of international law. His Holiness says the constant encroachments of the Government of Sardinia on the rights of the Church, violate morality and justice; and only regard for the highest interests prevents the Head of the Church from leaving Rome.

The despatch in question—for the accuracy of which we can not vouch — mentions, in addition, a conflict between the Holy See and the Sub-Alpine Government is inevitable, and reconciliation impossible. The Pope can not submit to such usurpations, and requests Cardinal Antonelli to protest against them to foreign powers.

Another telegram from Berlin, of the same date, states that the bill recently brought forward in the Prussian Diet for the suppression of the Society of Jesus—signed by persons, according to our valued contemporary, the "Catholic Review," if we recollect aright, who would be glad to suppress the religion of Jesus altogether — has passed the third reading by a vote of one hundred and eighty-one to ninety-three.

The most recent telegraphic advices from Madrid *via* London, announce that the condition of Spain is alarming. There has been a partial rising of Republicans in Andalusia since the Conservatives proposed a dictatorship in Serrano, with absolute powers for spending money and suspending the Constitution. The Conservatives are enraged at the King's rejection of their proposals, and declared that they have made the last attempt toward forming a Conservative Ministry under Don Amadeo It is said that Serrano has gone to England in disgust, and Sagasta has gone to France. The Radicals are arming themselves and friends.

A NOBLE ACCESSION.—The Home Rule movement has obtained an important accession in England, in the person of the Right Hon. Lord Robert Montagu, Member of Parliament for Huntingdonshire, who has declared in its favor, and about whom you are likely to hear much more. Lord Robert Montagu is 47 years of age, second son of the sixth, and brother of the present Duke of Manchester, and is married a second time to a Miss Wade, his first wife, a Miss Cromie, Co. Antrim, having died in 1857. He is an M. A. of Trinity College, Cambridge, and also a member of the Senate of the University, the Earl of Denbigh and several other distinguished converts being members of the same college. Lord Robert has sat for Huntingdonshire for some years, and held, under the Conservatives, the important office of Vice-President of the Committee of Council on Education. He is a Magistrate and also Deputy-Lieutenant for the counties of Antrim and Londonderry. His brother, the Duke of Manchester, has extensive estates in Ulster, and a beautiful seat, Tanderagee Castle, Armagh; while he himself succeeded, through his first wife, to estates in Antrim. It now appears that, so far back as 1867, when in office, he addressed a remarkable State Paper to Mr. Disraeli upon the case and claims of Ireland for Local Government or Home Rule. This being so, his Irish associations and Catholic Faith facilitated the way to a consistent and manly declaration in support of the Legislative Independence of Ireland. Expect, then, although this is the first announcement of the matter, that Lord Robert Montagu will be returned, as a Nationalist, for one of the first seats vacant in Ireland.

Some time since, Lord Robert Montagu became a Catholic, when an appeal was made to his brother, the Duke, to induce him to resign his family seat for Huntingdonshire, in which he refused to interfere; but, certain it is, that that liberal and enlightened constituency would not re-elect him. Lord Robert is a man of high ability, the series of articles "War or Arbitration," that lately appeared in the London *Tablet*, and which have just been published in more abiding form, being from his pen. In the discussions during the present session upon the Education Question, he displayed singular skill and energy in answering the Secular Party, his previous position, as head of the British Education Department, having familiarized him with the hollow pretensions of that most tyrannical and rabid of all modern Saxon sects. The accession of such a man to the Catholic Church is at once a grace and a strength.—*Dublin Correspondence.*

CATHOLICITY IN JAPAN.—It is pretty well understood among Catholics that the persecution of the Japanese Christians by Taiko Sama, which gave the Church so many martyrs, did not succeed in obliterating all traces of Catholicism among that most interesting people, the Japanese. Of the existence of the Catholic faith in this country to-day, at a late meeting of the Baptist Missionary Union, Rev. J. Goble, of the Japan mission, stated that: "The descendants of the converts of Xavier have undoubtedly retained some knowledge of Christianity which will bear fruit when the times of refreshing shall come from the presence of the Lord. Their knowledge is wholly traditionaly. They have no Christian books, and say they never did have."

INVESTIGATION OF HYDROPHOBIA IN RUSSIA.—It is claimed that some important discoveries respecting the nature of hydrophobia have been made lately in Russia, and one of the papers contributed to the archives of judicial medicine is devoted to this subject. In this communication it is stated that since the Professor of Pathological Anatomy, Mr. Kudnow, undertook his lecture on the pathological anatomy of animals for veterinary students, he has given particular attention to the subject of canine madness, so many cases of which come within the scope of judicial veterinary practice, while hitherto so few firm bases for a satisfactory diagnosis of the disease have been obtained by opening the animals. Being convinced that sure results could only be arrived at by means of the microscope, M. Kudnow continued his researches, and with the aid of that instrument made the discovery which is now announced, namely, that the main cause of rabies is the anatomical alteration of the kidneys through their parenchymatous inflammation. This, he says, differs from other forms of inflammation, in that the whole epithelium of the kidneys is diseased at the same time, and that it easily degenerates, while the lobes of the kidneys fill at the same time with a fatty substance, by which the uniformly fatal issue of hydrophobia is brought about.

WHENEVER you are so unfortunate as to curse, impose upon yourself some penance at once, such as saying an act of contrition or making an act of humility.

Literature, Science and Art.

— Inundate the country with good Literature.—*His Holiness Pope* PIUS IX.

— The Stock-Brewery at Cologne is built on the ruins of the palace of Agrippina.

— Owing to Mazzini's death, his infamous paper, *Roma di Popolo*, has suspended publication.

— The Carlist rising in Catalonia has caused the closing of the Lyceum Italian Opera House at Barcelona; the Impresario, Signor Baraldi, has failed.

— Rubinstein, who refused the offer of several thousand pounds to play at a given number of concerts in America, on the piano-fortes of one of the New York exhibitors at the Paris Exhibition, in 1867, is engaged this summer for a tour of concerts, by the American agent, Grau.

— A California letter, in the Boston "Christian Register," says: "In San Jose, some of the largest property-holders are Irishmen. The Catholics are nearly as numerous as all the Protestants—a statement which holds true, also, in San Francisco, and, perhaps, of the whole State of California, if by Protestants you understand only those who attend Protestant churches."

— The London *Crusader* makes a suggestion which ought to receive general attention. It is, that Catholics, which really sympathize with the Church and her Sovereign Pontiff in the dire woes of the time, should offer up a monthly communion, and set a time of prayer apart, with the intention of obtaining from Almighty God the deliverance of the Pontiff from his captivity, and the peaceful triumph of the Church.

— We read in the London *Athenæum*, that the statement that Mdlle. Tietjens has declined £4,800, with her traveling expenses besides, to sing two pieces for twelve consecutive days at the Monster Jubilee Festival, at Boston, is not a *canard*; the offer was made by telegram, but the London engagements of the German *prima donna* prevented its acceptance. £400 per day, or £200 per song, is indeed terms which may be stated to be the maximum ever proposed to any vocalist.

— The principal states of Europe, with a population of more than 25,600, are: Russia, 71,000,000; Germany, 40,000,000; France, 36,500,000; Austro-Hungary, 36,000,000; Great Britain, 32,000,000; Italy, 26,500,000. Their total population is, therefore, four-fifths of that of the whole of Europe. A century ago, before the partition of Poland, the great powers only possessed one-half of the then population of Europe, thus: Russia, 18,000,000; Austria, 17,000,000; Prussia, 5,000,000; England, 12,000,000; France, 26,000,000; total, 80,000,000.

— Physicists who differ from Kirchoff's views of the physical constitution of the sun, and consider, with Faye, that the actual nucleus of the sun is a non-luminous ball of gas, regard the solar spots as rents or openings in the bright *photosphere* surrounding the dark ball of gas through which this dark nucleus is seen. The observations, however, of the most eminent *savant* in the world, Father Secchi, of the Society of Jesus, indicate that the solar spots are formed mainly of the vapors of calcium, iron, titanium, sodium, barium, and magnesium, and that these substances occur in layers of varying thickness, and in very different proportions.

— In noticing a new work entitled: "Judas; or, A Brother's Inquiry Concerning the Betrayer, A Dream, &c." By the Rev. H. H. Dobney, author of "Vision of Redemption," "Free Churches," &c., a prominent Protestant minister in England, the London *Weekly Register* says:

What Christian ever thought of Judas as a brother, or imagined otherwise than that, when the wretched traitor went "to his own place," his portion was to dwell to all eternity in the lowermost Hell? Mr. Dobney thinks otherwise, and wishes us to believe that even for the betrayer of the Saviour of the world, his Lord and Master, his own familiar friend, a locus pænitentiæ was found. What next? We shall soon find some one not depairing of the Devil himself!

— The present bells of the Cologne Cathedral, which were cast as early as any others, in the middle of the 15th century, weigh—one, 12,000 lbs., the other, 22,400 lbs. The Kaiserglocke, which will shortly be cast, will be the largest swinging bell in the world; for those at Pekin and Moscow, which are larger, are fixed bells. The diameter on the lower rim will be 113 feet, the height being 17 feet, and weight 50, 000 lbs. The following are the weights of some of the largest bells in Europe;—Vienna, 36,000 lbs.; St. Peter's, (Rome), 38,000 lbs.; Notre Dame de Paris, 34,000 lbs.; "Big Ben," 12,340 lbs.; and Erfurt, 27,936 lbs. According to the German papers, the Emperor has made a "munificent and truly Imperial gift," by sending twenty-two French guns from the Strasburg Park to be molten into the "Kaiserglocke," which is to hang in the south campanile. The weight of these guns is is 500 cwt., valued at £3,740.

Ecclesiastical.

THE CHURCH IN THE UNITED STATES.

DIOCESE OF BROOKLYN.

THE NEW FRANCISCAN CHAPEL. — The new Chapel of the Franciscan Brothers, Baltic Street, is approaching completion, and it is expected that it will be ready for dedication on Saturday, June 8th, under the title of St. Mary of the Angels. It occupies the second floor of the new building recently erected by them. It is seventy-five feet in depth and thirty feet in width, in the clear. Ranged on each side are twenty choir-stalls of black walnut, for the accommodation of the community, and in the centre are pews of the same material, intended for the pupils of the college. The walls and ceiling are neatly frescoed in subdued colors; in the spaces between the windows are fine paintings of the Stations of the Cross. The main altar stands in a recess, the walls of which are beautifully frescoed; on the right is painted St. Clare, and on the left St. Francis of Assissium, the founder of the Franciscan order, both half life size. Two small altars, one devoted to the Blessed Virgin, the other to St. Francis, fill up the spaces on each side of the main altar. The floral décoration of the altars will be attended to by the members of the Confraternity of St. Francis, more correctly known as the third order of St. Francis. They have generously furnished means to carpet the altars and other necessaries. When completed, this will be one of the neatest and most commodious private chapels in the city, seating three hundred, comfortably.

DIOCESE OF BALTIMORE.

ITEMS FROM WASHINGTON, D. C. — Right Rev. Bishop Verot, of Florida, preached at the nine o'clock Mass, in St. Patrick's, and at the eleven o'clock Mass, in St. Matthew's, on the Festival of Corpus Christi. He gave an affecting account of the privations and wants of his people, and collections were taken up in both congregations, to aid in repairing the Cathedral at St. Augustine. The Bishop imparted to each congregation the Papal blessing—a power specially conferred upon him by the Holy Father.

Rev. Father Gartner, the distinguished missionary preacher, lectured in German, on the evening of the Festival of Corpus Christi, at St. Joseph's School Hall, Capitol Hill, on the Spirit of our Times. A large audience of German Catholics greeted the eloquent lecturer.

Rev. Father McElroy, S. J., of Frederick City, Md., is on a visit to Georgetown College. This venerable priest is now in the ninety-second year of his age, and, his many friends throughout the country will be glad to learn, looks remarkably well. He preached at Trinity Church, lately.

THE CHURCH IN ENGLAND.

DIOCESE OF WESTMINSTER.

THE PRO-CATHEDRAL, KENSINGTON — MONSIGNOR CAPEL ON RITUALISM.

Monsignor Capel, preaching last Sunday evening at the Pro-Cathedral, Kensington, on the "present Movement toward Catholicism in England," selected as the especial subject of his discourse the question of the "authority" with which Ritualistic clergymen prescribe certain religious ordinances and order the performances of certain religious rites. He reminded his hearers that on the previous Sunday he said, if he were asked what was the special characteristic of the present movement toward Catholicism in England, he should answer that in its outward appearance it was essentially a revolt against the Church—that while the Church of Antiquity made obedience one of its ruling principles, this Church of the Ritualists revolted against archbishops, bishops, Convocation, every thing. God forbid that he should have any motive in speaking as he did, save that of love of truth. There were men engaged in the movement for whom he had the greatest affection and admiration—men who honestly believed they were members of the Catholic Church; but he also knew men who were dishonest in this movement, who held in servitude men's souls, and who carried on the movement for their own ends and purposes. Who was the authority of these men? The Apostles spoke, not merely as earnest men with convictions, but with an authority which was not theirs—with an ambassadorial authority. Every corporate body—every body politic must be guided by a principle of authority. Take an army: surely the source of authority must be in the commander-in-chief. All must be in subordination to him, and all the different departments were mapped out with a due regard to mutual dependence. This gave to the army its living character. Take that away and let every person do as he wished, our forces would rest on a sandy basis. Was it not the same with a mighty empire like this, which boasted that the sun set not on the dominions it possessed? In the Catholic Church, nothing was more marvelous than the spirit of obedience and the limitation of authority in different grades. No priest could start liturgies of his own, or take the initiative in any thing, without the permission of his bishop. The teaching of the priest might be questioned by the bishop, and that of the bishop by Him who ruled over the Church of God. In this way, they were a power the world might well be affrighted at. Dr. Newman gave back to Oxford the authority it had given him, and that was the first impetus given to the movement called "Catholic." But how changed! How marvelous the contrast between the conduct of Newman and of the men who now directed not the movement, but worked in it, who defied their archbishops and bishops, who defied all authority, and claimed for themselves an authority that no bishop or priest of the Catholic Church dare claim! For them the voice of the bishop was not the voice of authority. Notwithstanding the Articles of the Church of England, this new body of men loudly declared, on their own authority, that there are seven Sacraments, and not two. Notwithstanding the assertions of their own Prayer-book, they permitted the adoration of the Body of the Lord. Notwithstanding the distinct voices of their own bishops and the distinct expressions of their own Prayer-book, they were obliged to contort and pervert the latter so as to give a coloring to their own position. Their Prayer-book said that those who were in trouble of conscience should turn to their clergy, and seek from them counsel and comfort; but the practical commentary of the Ritualists upon that was to insist upon all persons going regularly to their confession. They went further, and permitted the use of the statues and images at devotions, and all that Catholics did in their devotion to the Blessed Virgin. If the Ritualists were asked for their authority, one of their answers was, that they followed the practices of the Church of Antiquity. That was utterly false, because the rites they had introduced into London, such as the "Three Hours' Agony," were unknown to the Ancient Church. These were not practices of antiquity, but practices introduced since the Council of Trent. Earnest as these men were, great as were the sacrifices they made, they had not a shred of authority for what they did. If they had any authority, it might be summed up in a sentence: They imitated Rome to the fullest possible extent. Was it possible there could be a living power in that body? They knew as well as the bishops knew that to promote these things in the name of Catholics, and, the same time, under the garb of Protestants, was not the way to uphold the truth or to make men honest, or to make them advance to the Catholic Church. The authority in opposition to all bishops was an authority derived exclusively from themselves. What consequence has resulted from that? There were facts associated with that authority which were simply a shame and a disgrace to any man or any body of men. When men were in doubt, and were taking onward steps toward the Catholic Church, these Ritualists who had defied their bishops were in the habit of saying they would take upon themselves the responsibility of these people's souls. Neither Pope, bishop, nor priest had a right to hold a position of that kind; but the Ritualists, having usurped authority and defied their bishops, laid down such things as these. In such servitude did this authority hold people that—and an English audience would scarcely believe it—these people dictated whom their flock should see, whom they should know, and whether they should visit their friends or not. Where was the Catholic priest who dare do such a thing without bringing down upon him the severest censure of the Church? Catholic priests had nothing to do with these things. their authority was spiritual; but to dictate to people whom they were to see, and whom they were not to see—to tell people it was a deadly sin to enter a Catholic church in this country, but not so across the Channel, was to him the very *acme* of folly. He knew the people who were held in a servitude in this respect that was to him simply appalling. Were he to read to the congregation letters in his possession, written on those very points, by people who were becoming Catholics, he felt sure each person present would declare he could scarcely believe what was read. Surely, those men did not know the mischief they were doing. He should be sorry to call them dishonest, because he could not think men would be dishonest in matters so sacred; but he could not reconcile the amount of perversity they exhibited with the character of the movement. There was this abyss between the Catholics and the Ritualists. The former had an authority; and submitted to it; they believed in an authority, but the Ritualists believed it not, because they were bound to take authority from themselves. He earnestly exhorted his hearers not to submit to an authority until they were convinced it existed, but to hold the freedom of which they boasted as Englishmen in their own hands.

THE CHURCH IN IRELAND.

DIOCESE OF CORK.

DEATH OF FATHER BUCKLEY.—It is with deep regret that we record the death, in Cork, of a distinguished clergyman who had made many friends for himself in this ountry, Rev. M. B. Buckley. The Cork *Daily Telegraph* thus speaks of him: "We much regret to have to announce the death of the Rev. M. B. Buckley, which took place at an early hour this morning, at his residence, Patrick Street. The announcement will be read with sincere sorrow by a large circle of attached friends, to whom Father Buckley had endeared himself by his genial and amiable disposition. During his comparatively brief ministry he had acquired considerable distinction as an eminent pulpit-orator, whose fame was not confined to his native city, and whose fervent and brilliant orations stirred the hearts and won the admiration of his hearers. Endowed with fine natural gifts and with a mind informed by liberal culture, Father Buckley possessed high qualities both of head and heart, and was equally esteemed as a zealous and indefatigable priest, and a genial and accomplished gentleman who adorned the society in which he moved. His literary lectures and his writings, particulary his able and interesting biography of Father Arthur O'Leary, the distinguished Capuchin friar, brought him prominently before the public and established for him as high a reputation as an author as he had already achieved as a preacher. His selections for the important mission to America, in conjugation with a brother clergyman, for the purpose of collecting funds for the new Catholic cathedral, and the success which crowned his missonary efforts, are events still fresh in the memory of his fellow-citizens, who watched, with pride and interest, the progress of his work in the States. Unfortunately, the arduous nature of the task told severely upon his constitution, and he returned, in broken health, to his native city. Consumption speedily developed itself, and he gradually sank under the fatal malady. In the early stages of his illness, hopes were indulged that he would, eventually, be restored to health and vigor, but these hopes proved vain, and, latterly, his death was hourly expected. In one short week, it may be said, the Catholic Church in Cork has lost two of the most highly valued members of its ministry, and society has been deprived of two of its brightest ornaments. Father Buckley was only shortly after attaining his forty-first year, having been born on the 9th March, 1831. He early evinced a preference for the ecclesiastical state, and, after completing the usual preparatory studies, matriculated, and entered Manooth College in August, 1849. Having passed through a very creditable course, in which he gave much promise of future excellence, he was ordained priest by the Most Rev. Dr. Delany, Bishop of Cork, in the parish church, Ovens, near the city, in August, 1855. He then entered on the exercises of his ministry as a curate at Ballinhassing, and was, subsequently, transferred to the parishes of Kinsale, Drimoleague, Desert and Murragh, and from thence to Cork, having been appointed in 1862 to a chaplaincy at the Workhouse. On the death of the Rev. George Brennan, in 1863, he succeeded to the vacant curacy in the parish of St. Finn Barr. In the pulpit of the South Parish Church he first displayed those rare gifts of oratory which at once marked him out as one of the most eloquent preachers in a city famed for the production of pulpit orators of the highest order. Vast congregations frequently crowded the large church to its utmost capacity of accommodation, to listen, deeply moved, for hours, to language as lofty as the themes which inspired it, and which conveyed to the ears and impressed on the minds of his hearers divine truths, that bore good fruit in season. To his forcible advocacy of their claims, many charitable institutions in the city and elsewhere were indebted for a large accession of support. After five years of active missionary labor in the South Parish, he was removed to the Church of S. S. Peter and Paul in 1868, and in May, 1870, was deputed to go to the United States with the object above indicated. During his sojourn in the States —extending to a year and five months—he delivered several brilliant lectures, and collected a large amount of money, which was remitted to Cork. His health having broken down under the hardships of constantly traveling about, he returned to Ireland in October, 1871, and has since been, for the greater part of the time, confined to his rooms, with the illness which has cut him off in the very prime of life and the vigor of his intellect.

THE CHURCH IN SPAIN.

DIOCESE OF TARRAGONA.

THE SPANISH DEPUTATION, AND REPLY OF THE HOLY FATHER.— On the 12th ult., the Pope received a deputation from the Diocese of Tarragona, which filled the Sala del Trono. The address, which was accompanied by a splendid album inscribed with the names of a large number of Spaniards, and a sum of money amounting to more than fifteen thousand francs, as Peter's Pence, was read by Senor John Baptist Cran, Vicar-General of the Diocese. It concluded with a prayer for the Apostolic Benediction on the contributors and on Spain. The Holy Father replied, in the Spanish language, to the following effect:

I am about to satisfy your wishes. It is now forty-three years ago, when on my voyage to America, I passed the neighborhood of Tarragona, and viewed it from the steamship in which I was sailing. Then I was not able to bless it, and I little thought then that the time would come when I should have the *right* to do so. For the last twenty-six years I have blest it from my heart, and with it all Spain. Your country is undergoing, to-day, a fresh trial, and I hope it will turn out for the good of the whole Spanish nation. We hope that this trial may strengthen the cause of union amongst the clergy, the religious Orders, and the laity; and may it restore peace to the whole kingdom, so that an end may be put to the perversion of faith and of morals. Full of these feelings and these hopes, I give you my benediction. May that blessing descend upon you, upon your families, upon your bishops and upon your dioceses. May it help to make Spain more and more jealous of the preservation of her faith, and more and more firmly knit to the Holy See, which is the true basis of union. May all, I say, be united in faith, in doctrine, and in prayer. I say, once more, may tihs benediction descend upon yourselves, on the faithful of Tarragona, and on all the other provinces of Spain. *Benedictio Dei, etc.*

THE CHURCH IN NEW ZEALAND.

DIOCESE OF AUCKLAND.

The Right Rev. Dr. Croke solemnly blessed a new church at Drury, in the Auckland district, on Sunday, February 18. The building and site of this church were generously presented by Patrick Darby, Esq., of Auckland, and were suitably altered and fitted up as a church at the expense of the Bishop. His Lordship officiated at Mass, assisted by Dr. McDonald, the much respected pastor of the district. His Lordship solemnly blessed the new church, dedicating it to God, under the invocation to St. Thomas of Acquin. Twelve children received the Sacrament of Confirmation from the hands of the Bishop, who had previously given an eloquent and impressive sermon, fully explaining the nature of the Sacrament. The worthy Bishop of Auckland is the brother of the Vicar-General of San Francisco.

Correspondence.

OUR ROMAN LETTER.

[SPECIAL CORRESPONDENCE OF THE GUARDIAN.]

ROME, May 30, 1872.

TO an unprejudiced mind nothing could offer a better argument to show forth the utter hollowness of the *soi-distant* kingdom of Italy, and of the real power of Catholicism, than the present visit of the Birmhese ambassadors and its concurrent circumstances. Great preparation — great excitement— amongst the Italian authorities, in order to gain the good-will of these representatives of Birmah, and the inevitable hopes expressed that a treaty should be agreed upon between the two countries for an interchange of commodities. When we look at the Vatican, where our Popes represent the great power of Christianity in its world-wide influence. These Birmah men have approached the throne of Pius, not unmindful of his great power in their own country, though distant and little known. And to show still further the close union that, for some time, has existed between Catholic Rome and the Birmah Empire, I shall refer to a letter that has been kindly placed at my disposal—a letter written by the Holy Father, Pius IX, in the year 1858, to the Birmah Emperor, wherein the Pope thanks him for his (the Emperor's) assistance to the Catholic missionaries, and expresses his hope that he will continue to do the same. The answer of the Eastern Monarch to the Holy Father is most curious, but shows off, in a striking manner, the great difference between Victor Emmanuel and this Eastern Potentate in their respect toward St. Peter's successor.

The health of the Holy Father is excellent, and and though we are suffering the most relentless persecution at the hands of our oppressors, yet Pius IX is ever the same, and by the peaceful serenity of his dignified face, and by the wonderful resignation he shows under distress, and the certain promise of victory he imparts to all around him, he is, as it were, our main strength and support. The following instance (which clearly proves the never-fading generosity of his Holiness to the poor) will be read by many with interest, no doubt. Pius IX having lately given orders to distribute a large sum of money to some needy families who had remained faithful to him, a prelate begged of him to consider the wretched condition of the money-box. His Holiness replied, with a smile, "Are not the little birds fed by the Lord?" Do you think He will not provide for His Vicar with the means to relieve those who are in need and distress? Believe me, if the Almighty inspires in the faithful the desire of sending their presents, it is because he knows what use I make of them. As for myself, I need but little, but after the love of Catholics from whom I daily experience so many proofs of affection, my only joy and consolation consists in aiding the poor I see around me. It is owing to this that I am able to endure and support with resignation my manifold crosses and afflictions." A short time ago, a numerous meeting of Free-masons was held in the Eternal City, wherein all the Lodges of the Italian system of Free-masonry were represented. At this meeting they elected their Grand Master. This is a new insult which the Holy Father must endure, and also affords another reason why he should remain a prisoner in the Vatican Palace. Most imprudent, indeed, would it be for him to venture out to meet Free-masons every where triumphing in his city. For how can a Pope, who has condemned this secret society, this infernal enemy of the cross, behold it floating its rebellious standard right before his eyes—insulting, mocking, deriding all the most sacred ceremonies of our holy religion.

The children of the poor are, I am glad to say, educated in good Catholic schools, where their religion and morals are not forgotten, and the number is getting so large that the minister of public instruction, Mr. Carrenti, has given notice to the parents of those children that, for the future, they are to frequent the government schools. This same revolutionary minister, after having done away with the study of theology in the Catholic universities of Italy, wished to abolish the chaplains connected with these institutions, but in the very hour of his greatest success, he gives up his post in a manner so unusual, so strange, so mysterious, that people are at a loss to understand the meaning of it. As a further proof that the Romans are in the majority, averse to the new rulers, and faithful subjects of his Holiness, you will be pleased to hear that two-thirds of the marriages in Rome are performed as of old, namely: before God's altar and with God's blessing, refusing, as a matter of course, to appear before the sacrilegious usurper or his representatives. This fact, only of late brought before the public, has struck fear and dread into the ranks of the revolution, who see clearly that the real population of Rome is against them, and, at any given moment, if they so willed, might crush them with an overwhelming majority.

The American Franciscans, of the third order, have presented the Pope with a most costly and richly-ornamented album. Father Carlo da Mazzano represented all the members, and placed at the feet of Pius an offering of seven thousand two hundred francs, on their part. Not a day passes without some religious ceremony being publicly performed in some church, for the good of his Holiness, and this, too, shows how the Romans are attached to the Pope. The last was held in Santa Maria della Consolazione, where Monsignor Majoli gave benediction. It was attended by a numerous and select body of the most influential class in Rome.

Not without a meaning of the deepest impor have the Spaniards, of late, visited the imprisoned Pontiff. A most touching address was read, and a

large sum of money presented. Pius IX graciously accepted of the proffered alms, and, as an answer to what they had said, he told them that Spain was never forgotten by him before God. No allusion of any sort was made to the present terrible strife that is going on between Amadeus and Don Carlos for the mastery of that country, but he assured them that, in the long run, God would restore calm to the disturbed state of His Church.

A few days ago, a set of the National Guards went to a country restaurant, where, after feasting and reveling, they sauntered forth in quest of easy victory. The name of the house was Carciofolo, and close to it is a splendid Church to Saints Nereus and Achilly, where some saintly priests had been repairing to pray for the welfare of the Church. The armed revolutionists shouted words of infamous meaning, to these holy men, and sang the most ribald song that the human imagination could conceive, always ending with the blood-thirsty words, "The priests we will kill; we'll butcher them."

Cardinal Hohenlohe, though he had accepted the post of ambassador at Rome, which the Emperor William, of Prussia, had offered him, has had to beat a disgraceful retreat, for the Pope will not receive him. I am told, on good authority, that he headed the famous opposition to the decree of the Infallibility, and though others were more spoken of, it was he who did the most. Certainly, his having accepted the proffered post without first consulting the wish of his superior, the Pope, speaks against his good manners, if nothing more. And if the very high words of encomium that Bismarck bestowed upon him, as a man independent of the Jesuits, clearly shows that he may be rather too independent. I am told that Bismarck desired this defeat on purpose to pick up a quarrel with the Holy See. I don't believe it, though I believe this same Bismarck will prove our greatest foe.

The Prince Royal, Umberto, will shortly go to Berlin, to stand as god-father to the niece of the Emperor. No Catholic can do this.

The weather here is exceedingly warm, and all our foreign visitors are packing up their chattels for the North.

THE PROPAGATION OF ASSOCIATIONS IN AID OF THE HOLY FATHER.

PIOUS associations instituted to aid the Sovereign Pontiff, in the financial difficulties which sacrilegious spoliations has thrown around him, were hardly known thirty years ago. In these wicked days, however, when impiety so grievously oppressed the Church of God and its saintly Pontiff, that charity which comes to his help, and aid him in the discharge of his holy mission, appeals, in a marked manner, to the piety, zeal and devotion of all Catholics.

Among these pious associations, that of St. Peter's Pence holds an important place.

Founded long ago, in many European countries, as a testimonial of thanks to the Roman Church for immense benefits dispensed by its generosity, St. Peter's Pence has been re-established, since the spoliation of which the Mother Church has become the victim, as an alms offered to her majestic poverty, by the children that remain true to her.

The happy idea of asking from all Catholics, rich and poor alike, this trifling contribution, originated on the 23d of November, 1859, in the conference of St. Vincent de Paul, at Ghent; and this pious capital of Flanders has ever since held the first place among the cities which have adopted this laudable work.

At the annual reunion of the Association, held in December last, the worthy Secretary, M. Verspyen, stated that the sum of three hundred thousand francs had been collected in the Diocese of Ghent, and of this sum the episcopal city had contributed one-third, surpassing, in its general efforts, other more populous and wealthy places.

Every where throughout the world, the Church has faithful children, and the Association of St. Peter's Pence generous contributors. In Protestant nations, as well as in Catholic countries; in Holland, Prussia, and in England, as well as in France, Austria, and in Italy; in Ireland and in Canada; in the United States, in the South American Republics, among the ancient Christian people of the East, and the neophytes recently won from idolatrous superstition, every where, has the distress of the Holy Pontiff, Pius IX, aroused the deepest sympathy and the most tender compassion. New spoliations, which have robbed him of all revenues, with the last remnant of his temporal power, instead of dampening the affectionate ardor of his children, have enkindled anew their zeal; and, thanks to their liberal offerings, unceasingly renewed, he has been enabled to discharge, uninterruptedly, his pastoral duties.

It is of vital importance that the zeal of the faithful should suffer no abatement. The interests of the Church and of immortal souls, in the first place, require it; our own honor demands, and, finally, our duty as loving children of an affectionate parent exacts it.

The revenues formerly derived by the Pontiffs, from their temporal dominions, were not destined to furnish means for the enjoyment of an indolent, luxuriant life. The baseness of this calumny is well known, even to its propagators. The necessities of the Church and the expenses inseparable from a position of relations so universal and important with mankind, consumed all the income possessed by the Popes. Theirs is, indeed, a spiritual power, but for its exercise among men, temporal means are necessary. To supply these, did our ancestors in the faith bestow on the successor of St. Peter the patrimony which sacrilegious hands have now wrested from him? Shall we leave him in his indulgence? Shall we not rather seek the blessing of the Holy Church on our wealth, by consecrating a fraction of it to relieve the temporal wants now besetting her august Head?

Our sense of honor, too, requires some action of the kind. An infidel sect has laid impious hands on the possessions of the only true Church. Shall we, loyal children, allow this slight to rest upon the Church — this seeming triumph to rejoice her enemies?

Toward all the faithful children of the Church, what tender relations does not the Holy Pontiff hold? He is the chief depository of that faith which guides us to a blessed immortality; he is the teacher and pastor of souls, the source of supernatural light, the corner-stone on which the solidity and the unity of that divine edifice, outside of which life is not to be had. To the world, in all ages, what a blessing has not the power enjoyed by the Popes prove. It rescued civilization from the ruins under which barbarian arms had buried it, by softening the rude manners and worse morals of its barbarian conquerors. Amid the bustle of war and the struggle of fierce passions, it kept alive science, and encouraged art, and, with gentle violence, won men to the higher intellectual life of which they boast. As a debt of gratitude, then, should we offer to the afflicted Pontiff, on whom a thankless, persecuting world has heaped outrages, a trifle, at least, of the means we enjoy.

No charity so warmly commends itself to the hearts of the faithful, being meant to relieve the suffering Head of Christ's mystical body. The Pope is not like other poor who resemble Christ by their destitution, but he resembles Him besides by the authority conferred upon his person, and the offerings made to relieve him are not for his personal wants, but to enable him to discharge fitly the duties of his mission.

The propagation of works in aid of the Holy Father is a duty of zeal that has undeniable claims on the Apostleship of Prayer. Were it permitted us to scrutinize the designs of God, we should be inclined to say that these trials of the Holy See were meant as an occasion for testing the devotion and loyalty of the servants of Jesus Christ. In other times, the Church, blessed with temporal resources, asked of her children only filial obedience, and rather shared with them her surplus wealth. Public authority secured her against inimical attacks, and human laws guaranteed her divine rights. With its many advantages, this state of affairs was calculated to encourage indolence, and was typified in the parable of the field, in which an enemy sowed cockle while the servants slept.

This is now changed; the enemy, not content with insidiously casting the seed of error, has dared openly to attack the divine patrimony. If a spark of love for the Church is in our hearts, we should labor for her defense, and expend fortune and life alike in her behalf. Most culpable shall we prove ourselves, if we allow niggardliness to withhold what aid we may offer the Holy Father in his need. It is Christ, in the person of His ministers, who appeals to our charities to rescue him from the indigence of his mortal life, to which he is again subjected. Let not generous efforts fail let; not the glorious opportunity of exchanging paltry pelf for imperishable treasures be lost.

One more duty remains to be fulfilled: this is, to spread among the members of the Apostleship, as well as among the faithful in general, the generous sentiment which should animate all hearts in regard to the common Father of all.

Divine Heart of Jesus, I offer to Thee, through the Immaculate Heart of Mary, all my prayers, actions and sufferings of this day, for the same intentions for which Thou dost constantly offer Thyself a victim on our altars.

I offer them to Thee in a special manner, for the successful spread of the pious associations intended to give temporal aid to the Vicar and to Thy Church. Kindle anew, dear Lord, the charity, zeal and piety of Thy servants, that their pious offerings may bear some proportion to the utility of this undertaking, and to the immensity of Thy favors. Amen.

LET US PRAY FOR THE POPE.

May the Lord preserve him, and prolong his life, and make him happy on earth, and deliver him from the hands of his enemies.—*Messenger of the Sacred Heart of Jesus.*

CONTINUED OUTRAGES IN THE ETERNAL CITY.—A correspondent, writing from Rome to the *Daily News*, manifests considerable indignation at the accounts which have appeared in the *Crusader*, of outrages committed on priests and monks, but does not attempt to refute them. We can only repeat what we have already stated in the *Crusader* of April 13th, that our information is derived from trustworthy sources, and principally from Roman journals, which ought to be, at least, as well informed as the correspondents of foreign papers, who, perhaps, neither speak the language of the country nor mix with its inhabitants. No attempt has hitherto been made to investigate any of the cases narrated by the *Observatore Romano*, the *Voce della Verità*, the *Divin Salvatore*, and the *Frusta*, and prove their non-existence. The correspondent of the *Daily News* says, that it would be difficult to name a priest who had received the slightest insult. But the fact that the Roman journals, from which we derive our information, do not think it necessary in every case to give the name of the victim, does not, in the least, diminish the value of their testimony. They always gave the place and date of the outrage, and it would be very easy for any sincere lover of truth to find out, by means of these indications, if the report be true or not. Besides, we have given names. We have named Mgr. Stonor, in the *Crusader* of March 16th, and Mgr. Angelini, and the Rev. Canon Mataloni, in that of April 27th. What could be easier than for the correspondent of the *Daily News* to find out from the editors of the Catholic papers we have quoted, the names and addresses of the other priests insulted, and investigate the matter? — *London Crusader.*

THE REVIVAL OF KNOW-NOTHINGISM — A BOMB-SHELL AT ROME.

IT is quite obvious to any one who looks beneath the surface of current political action, that, failing all other modes of rescue, the partisans of the Administration would not for a moment hesitate to try the desperate experiment of a sectarian crusade. This probability is cropping out all the time. That there is enough honorable scruple left, even within this falling organization, to make them hesitate, we do not doubt; but there is no knowing at what moment, now that the clouds are gathering, and the earth trembling, and the phantom of military popularity is losing its evil power, when this pestilent lava may not be summoned from the busy caverns where it is always burning. To be forewarned on this subject is to be forearmed; and hence we speak. We do not believe, susceptible as the popular heart, in all time, from Titus Oats down to Know-Nothingism, has shown itself to be in this direction, such an appeal can have any effect in deflecting the judgment which is already registered; but the very attempt would be deplorable, and is detestable. We are just approaching one of those dreary sectarian anniversaries which, celebrating a deed of blood a hundred and eighty-two years ago, has been more or less bloody ever since, down to this our day, and no one can say, with folly and fanaticism on both sides, though in unequal degrees, what may come of it. It would suit our soldier President very well, if he gets the power, to suspend the *habeas corpus* on the 12th of July, and to send Federal troops, with Parson Newman as chaplain, to shoot down Papists in New York. The symptoms of this disposition are very apparent. The nominal religion of our Chief Magistrate is of a purely sectarian type. It was in accordance with this, and, it is said, by the advice of clerical counselors, that the anti-Mormon propagandism was attempted, which the Supreme Court so summarily checked, and the result of which has actually been encouragement of this weird heresy.

The great mission of the Church of Rome to the Southern negroes, for the success of which every liberal-minded Christian of every denomination hoped, did not meet from the Executive with half the encouragement which sentimental Indian philanthropists and canting, military hypocrites, like Howard and his profitable Bureau did. Everything has tended in this way. Look for a moment at the columns of the Custom House organs of New York and Philadelphia—especially the former, and read the persistent diatribes against our venerable form of Christian faith—now, so far as its Head is concerned, in temporary eclipse. See the infamous cartoons which, week after week, one of the President's especial friends and office-holders issues for the delectation of the crazy, intolerant Puritans of the North. In them the pictorial obloquy is about equally divided between Independent Republican Senators and the venerable prisoner of the Vatican. But, last of all, we direct attention (and it is this which has prompted this train of thought) to a most singular manifestation of sectarian spite, the outrage of which is only redeemed by its grotesqueness. We shall endeavor to state it accurately.

The *Independent*—as all know—is a huge hebdomadal, published in the city of New York, and devoted to the interests of President Grant. It is, too, strange to say, the organ at once of Vice-President Colfax and Senator Wilson, whose feeble rhetoric trickles alternately through its columns. In its last number is an elaborate essay by a reverend gentleman of the same persuasion as the President, a Dr. Hurst, a D. D., which is meant as a memorial of the late Mr. Thomas Buchanan Read, whose nag's head and veterinary poetry—"Sheridan's Steed" and "Sheridan's Ride," are the delight of Philadelphia, and who recently died in New York. The author is a missionary to the Pagan Papists of the Eternal City, and there he met the Poet-Painter. "At the time of my visit," he says, "I was still tremulous and excited by my experiences in the new Wesleyan Chapel, which the Jesuits had attempted the night before to destroy, by the secret introduction of a colossal bombshell." Gavazzi, (the pleasant pilgrim, who is now, no doubt, at the bidding of the politicians, preaching hatred here) "had been sweeping the city for weeks with his Protestant besom, and the Jesuit heart was fired to frenzy!" All this he told the Poet, and then, we now quote:

"But out came the grand secret, which, now that his fragrant memory and great works are all that we have of him, it is but justice to a true son of Protestant America to reveal. He said, in a low tone, as if some Jesuit ear were near: 'I am in the habit, and have been, of carefully reporting to the State Department at Washington everything done by the Roman Catholic here or elsewhere in Italy to impede the progress of the Protestant cause. The account of last night's affair must be in writing, and promptly rendered, to be forwarded by first post to Washington.'"

Here we pause and ask, is this true or false? We don't mean about the "bombshell," but is it true that with an accredited Minister at the Italian— which is now the Roman—Court, the State Department has maintained a spy for the purpose of reporting, not political incidents, but the doings of the Ministers of one form of Christian faith which our Constitution tolerates as completely as it does that to which this reverend gossip and President Grant belong—the faith of our Carroll, and Eccleston, and Spalding; of Gaston and Taney; of Rosecranz, of Sherman, and, we imagine, unless he be false to his lineage, of Sheridan himself? We are free to say we do not credit one word of it, and believe it to be as false as the "bombshell." But here—and this is the moral of the story—it is printed by authority, and circulated by an accredited Administration organ, and read, and perhaps credited. Are we wrong, then, in saying these are evil signs.—*Baltimore Gazette.*

GERMAN CATHOLIC ORGANIZATION.

FROM the Dayton (Ohio) papers we learn further proceedings of the various German organizations of the United States.

On the 20th, the societies met at 7 o'clock A.M., at the Public Square, and formed in procession and proceeded to St. Mary's Church, on Xenia Avenue, where High Mass was celebrated and a sermon delivered. The procession then returned to Beckel Opera House at 11 o'clock, at which time the convention was organized. Joseph Phillips, of Milwaukee, President, in the chair. After prayer by Rev. Father Schweninger, of Cincinnati, the Secretary called the list of delegates, of which nearly all were present.

In the afternoon, the Convention reassembled according to adjournment. The reports of the Committees on the Support of the Poor and on Schools were received. The Committee on Application for Relief from Chicago applied for aid in replacing the German Catholic school-houses destroyed in the conflagration. Application was also made by a committee from Newark, N. J., for assistance for members of the Societies of that city, who have been suffering from the small-pox. At this stage of the proceedings the Convention adjourned.

On the 21st, the Convention convened at ten o'clock, President Phillips in the chair. The exercises were opened with prayer, after which the ballot for President for the ensuing year was taken, which resulted in the choice of George Baldus, of Buffalo, N. Y. Further balloting resulted in the choice of the following Vice-Presidents: Henry Hilgefort, of St. Laurentius Society, of Dayton, Ohio; Jos. Shuette, of New York; H. Selzig, of Maryland; Francis Geyer, of District of Columbia; Adam Becker, of Pennsylvania; John Harding, of Illinois; John G. Fletterman, of Indiana; Paul Gles, of Michigan; Casper Kroeg, of Wisconsin; Rev. Clement Johannes, of Iowa; H. Spannhorst, of Missouri; W. Geissler, of Kentucky; Albert Feller, of New Jersey; G. Poltz, of Texas; Charles Beiler, of West Virginia; and Charles Winter, of Zanesville, Ohio; Rev. Father Schweninger, of Cincinnati, Recording Secretary; M. Hapford, of Buffalo, Corresponding Secretary, and Fred. Springmire, of Cincinnati, Treasurer.

On the 22d, the Convention met at 8.30 o'clock—the newly-elected President, Geo. Baldus, of Buffalo, in the chair. The reports of the different committees were received and discussed. A resolution to employ men at the different seaports, whose duties shall be to aid emigrants when they land in this country, to secure employment and to give advice and general directions for their settlement in this country. Also, to contribute to the building of a Seminary in Milwaukee, for the education of teachers, who may have the care of the educational interests of the youths of the members of the Society, and of the Catholic Church generally.

A telegram from the Convention was sent to the Pope, at Rome, congratulating him on the 80th anniversary of his birth.

After some further business, the Convention adjourned, to meet in Detroit, Michigan, on Pentecost Sunday, 1873.

THE HONEST CONVICTIONS OF A METHODIST. — BEAUTY AND PURITY OF CATHOLICITY.

PROTESTANTS might well take lessons from the Catholics in some things:

1. *In Organized Christian Work.* The priest patrols the parish. He knows the people. He looks after the poor. He insists upon chatechetical instruction in the rules and regulations of the Church. He provides especially for the sick and the suffering. After all, where has Protestantism such comfortable hospitals and systematized labor as Romanism can show in our cities? We have been frequently called to visit Protestant patients in Catholic hospitals, in answer to their own request; and we have been received by the managers with genuine Christian courtesy, and permitted to read the Bible, to converse, and to pray with the homeless ones whom Protestantism neglects — and all this inside Roman walls. Patients, picked up by these Samaritan hands, are always allowed their choice of religious advisers. If they make no choice, or if their past history can, in no wise, be traced, then the priest is sent for to instruct and comfort. This statement we make from personal knowledge, and any mere prejudiced disavowal of its truth amounts to nothing, unless it be that much more sin is to be accounted for in the judgment. We have found this system uniform in different cities. It is a wise and more Christly economy than that of any protestant organization with which we acquainted.

Romanism may have grievous faults and even superstitions; but its plan of touching and teaching the masses, of bring and holding people within the pale of the Church, of forbearing with sinners, of uniting common interests and of looking after the unfortunate—are such in many respects as commend themselves to angels and men. If a Methodist were to fall amoung thieves and be robbed and wounded in some city far from home, ten chances to one that he would find his first friends among the Sisters of Charity in some Catholic hospital—and one chance to ten that some Protestant hand would help him to a pillow or a plate. While Protestant brick and morter go exclusively into church-houses to be opened to fashion on the Sabbath, Roman Catholic money and material proffer schools for the orphans, refuges for the afflicted, free sanctuaries for all, and open every day, with tender hearts and helping hands for the sick of every disease, and the bruised amd maimed from any cause. We should take a practical lesson in Christian work, even from our enemies. And if they are really doing God service, let us not hinder, by any sneer, or frown, or flippant criticism, for it is easy and cheap to talk; while it is costly and self-denying to work.

2. *In Devotion.* Roman Catholics are not mere fair-weather Christians. The hard-working house-servant, who toils from sun to sun and late into the night, does not make excuses for the staying away from divine service. Religion is not a mere matter of taste or personal convenience. Catholics do not attend church because Dr. so-and-so is going to preach. They may revere saints and respect statuary; but they do not worship men. They go early, promptly, regularly to Mass, as a reasonable service; and whatever may occupy the thoughts of Catholics to and fro, it is not such questions as Who's to preach? What a splendid sermon! or, How's this for dress? They go as they are and to worship; not as be-tailored and be-frizzled automatons, to bow, and stoop, and strut, and be seen of men and women. While we make great ado over little images which ornament the niches in the Catholic cathedrals, and accuse the habitual attendants of idolatry, we should take thought that such devotion is safer than if it were given to full-grown living idols in our own churches. The little wooden fellows make no intrigues. They get admirers into no scrapes. Whereas, when the heart is fixed upon a darling preacher, teacher, or leader, who stands as a mere idol-image for the obeisance and affection of the heart, the worship is a more dangerous mockery than that of any of the Roman foibles. We may study the simple devotion of the Catholics and be profited. Until we can come down to some such constant, undivided, unswerving attachment to Christ, as they manifest toward the Church, and take up our cross and follow Him daily, putting aside our prejudices and consecrating ourselves wholly to the Master's service, we may well blush at our case in Zion and lament our lack of joy and peace in discipleship.

As Methodists, we need more thorough Christian work, and deeper and more constant devotion to Our Saviour.—*Pittsburgh Methodist Recorder.*

PRINCE GORTSCHAKOFF received from the Czar Alexander II., in 1863, in consequence of the distinguished diplomatic services he rendered in that year, in reference to the foreign complications arising from the insurrection in Poland, a patent appointing him Chancellor of the Russian Empire for life. The rumors of his removal are, therefore, groundless.

The Catholic Guardian.

F. DILLON EAGAN, Proprietor and Editor.
H. GERALDE, Associate Editor.

"WHOSOEVER WILL BE SAVED, BEFORE ALL THINGS IT IS NECESSARY THAT HE HOLD THE CATHOLIC FAITH, WHICH FAITH, EXCEPT EVERY ONE DOTH HOLD ENTIRE AND INVIOLATE, WITHOUT DOUBT HE SHALL PERISH EVERLASTINGLY. THIS IS THE CATHOLIC FAITH WHICH EXCEPT EVERY ONE BELIEVES FAITHFULLY AND STEADFASTLY, HE CANNOT BE SAVED."—Creed of St. Athanasius.

CALENDAR FOR THE WEEK.

Day of Month	Day of Week.	JUNE.	Color.	Office.
23	Su	5th Sunday after Pentecost. Vesp of foll.	G.	s. d.
24	Mo	Nativity of St. John the Paptist. In 2 Vesp. com. of foll.	W.	d r c l
25	Tu	St. William, Abb. Com. of Oct. in L. and M. Vesp. from ch. of foll. com. of prec. and Oct.	W.	d.
26	We	SS. John and Paul, M. Com. of Oct. in L. and M. Vesp. of same. com. of Oct.	W.	d.
27	Th	Of Oct. Vesp. of foll. com. of Oct.	W.	s. d.
28	Fr	(*Vigil of SS. Peter and Paul, Ap.*) St. Irenæus, M. 9 less. of Vig. and com. of Oct. and Vig. in L. and M. Vesp. of foll.	R.	1.
29	Sa	SS. Peter and Paul, Ap. 2 Vesp. com of Sund.	R.	1.

THE VOICE OF THE HOLY FATHER.

"PROVIDENCE SEEMS TO HAVE GIVEN, IN OUR DAY, A GREAT MISSION TO THE CATHOLIC PRESS. IT IS FOR IT TO PRESERVE THE PRINCIPLES OF ORDER AND OF FAITH, WHERE THEY STILL PREVAIL, AND TO PROPAGATE THEM WHERE IMPIETY AND COLD INDIFFERENCE HAVE CAUSED THEM TO BE FORGOTTEN."—*Letter of Pope Pius IX, in* 1851.

"We urgently beseech of you to assist, with all good will and favor, those men who, animated with spirit and possessed of sufficient learning, are laboring and publishing books and journals for the defense and propagation of Catholic doctrine."—*Encyclical of Pope Pius IX, in* 1853.

"Leave nothing untried by which our holy religion and its salutary teachings may more increase in the United States, and unhappy wanderers may return to the safe path."—*Letter from Pope Pius IX, to the Prelates of the United States, in* 1855.

A CARD FROM THE ARCHBISHOP.

TO THE REVEREND CLERGY AND LAITY OF THE ARCHDIOCESE OF SAN FRANCISCO:

Many of you have already learned, no doubt with pleasure, that FRANCIS DILLON EAGAN, for many years a minister of the Protestant Episcopal Church, has lately renounced Protestantism and embraced the Catholic faith. In a public lecture here, he, in eloquent terms, gave his reasons for such a step. DR. EAGAN has resolved to devote all his energies and abilities to the cause of our holy Religion, and to the spread of Catholic doctrine; and to this end he has started a paper, THE CATHOLIC GUARDIAN, to be devoted exclusively to Catholic interests. As its Editor, he proposes to visit the several parishes of the Archdiocese, and expects the co-operation and assistance of the Catholic clergy and laity.

I am sure you will give him a hearty welcome, and render him every assistance in your power to get a large number of subscribers, which alone can make the new paper a success.

✠ JOSEPH SADOC ALEMANY,
ARCHBISHOP OF SAN FRANCISCO.

SATURDAY, JUNE 22, 1872.

A SECTARIAN CRUSADE.

NOW that the quadrennial fever is approaching, there are signs that seem to foreshadow a new anti-Catholic crusade. The cloud of malignant bigotry — if, as yet, not larger than a man's hand — already overcasts the political horizon, and may burst any day. An article in the Baltimore *Gazette*, which we print in another part of this paper, gives, in a suggestive way, an inkling of what is probably in store for those who cling to the saving tenets of the Catholic Church. At the present crisis, our contemporary's speculations are startling, and are well worthy of grave consideration. It was the vaunt of a leading supporter of General Grant's original Presidential nomination that, after the settlement of the Southern difficulty, the revival of anti-Catholic aggression, on something like the old Know-nothing basis, should be the New Departure of the Radical party. Nor is it without significance that, at the dawn of what promises to be a troublous era in National politics, and the beginning of the Presidential contest, a cry of warning should be raised in the metropolis of Maryland, which, although ever eminent for Catholic fervor, was, some years ago, the scene of an agitation wherein the factions known as the Blood-Tubs and the Plug-Uglies waged a warfare — regarded even from a civic stand-point — more deadly to the public weal than that of the Neri and the Bianchi, during mediæval lawlessness in the ancient capital of Tuscany. It is not too much to say that, during the prevalence of the Know-nothing rancor, the anti-Catholic riots of Baltimore, the chief city of the old Catholic State which gave Charles Carroll, of Carrollton, and Taney — not to speak of many other eminent citizens of the ancient faith—to the Union, surpassed the sanguinary feuds which convulsed the airy Athens of the Apennines, in the time of Dante.

To mere outsiders like ourselves of THE GUARDIAN, who belong to no political Ring, and take no stock in the strife of factions, it seems somewhat singular that the organists of the Administration, however discordant, from time to time, in their political crotchets, should, *una voce*, swell the roar of anti-Catholic obloquy and invective. Whatever may be their differences of opinion on Free-Trade, General Amnesty, the rights of Negroes to equality in all respects before the law, the Foreign Policy of the country, Civil Service Reform, and other live issues, upon one point their harmony is wonderful — unsparing abuse of the religion of their Catholic fellow-citizens. Perhaps the most vehement sticklers in the press for President Grant's reëlection are the New York *Times* and *Harper's Weekly*. Unmeasured obloquy and outrageous invective mark the conduct of both journals when they touch upon Catholicity at home or abroad. While journals like the *Tribune*, the *Herald*, the *Evening Post*, the *World*, and other first-class newspapers published in the commercial metropolis of the Union, as well as the representative journals of other cities, affect a certain liberality in discussing Catholic questions, the exponents of the Administration are unfriendly, foul-mouthed, and slanderous in their treatment of similar themes. Whether this unworthy tone may, as some imagine, be ascribed to the evil inspiration of President Grant's "guide, philosopher, and friend," the Methodist Coryphœus, Dr. Newman — who, within the memory of the present writer, foully assailed General Hancock, then in command of the Department of the Gulf, because that high-minded officer assisted, upon a memorable occasion, at High Mass in the Catholic Cathedral of New Orleans—is open to question. Just now, the Editor-in-chief of the New York *Times*, the chief mouth-piece of President Grant, happens to be Mr. Louis J. Jennings, an Englishman by birth, formerly a member of the London press, and some time Editor of a weekly journal in Bengal. In India, Mr. Jennings was honorably distinguished for his advocacy of Catholic claims, and carried his literary honors so gracefully and with such freedom from insular or sectarian intolerance, that none of his professional brethren envied him his well-won distinction. In this country, however, under the malignant influence of sectarian bigotry, and as the journalistic Tancred of a new crusade against his Catholic fellow-citizens, an unhappy change seems to have "passed o'er the spirit of his dream."

For the rest, the scheme of reviving Know-nothingism under Presidential auspices, by means of unscrupulous secret organizations sworn to eternal hostility against Catholicity, and backed by a subsidized Press, seems, in our utilitarian day, as forlorn an idea as that of Jefferson that America, like Japan, would be happier for non-intercourse with what General Jackson called, in a Presidential Message, "the world and the rest of mankind."

CATHOLIC JOURNALISM.

IN another column we re-produce, from the *Catholic Review* (Brooklyn and New York) an admirable article on Catholic Literature. The *Catholic Review* is, assuredly, one of the very ablest journals in this country. In mere literary ability, indeed, it takes rank with the London *Spectator*, now owned and edited by our old friend, Meredith Townsend, who, for many years, during our residence in India, conducted the *Friend of India*, at Serampore, a few miles from Calcutta. [And, after some fourteen years' residence in India, *en Rédacteur*, we may be permitted to give it as our impartial opinion that the Indian press,—addressed, as it is, not to a mob, but to the highly-educated members of the Civil and Military Services—hardly yields to that of England in culture and talent.] The Editor of the *Review*, Mr. P. V. Hickey, was formerly on the Editorial staff of the New York *World*, a journal which, under the conduct of Mr. Manton Marble and Mr. Chamberlain, is only equaled, in point of literary ability, by the *Tribune* and the *Times*, of the Empire City. Now that Mr. Hickey—if unfortunately for the *World*—is, as we think, happily for the best interests of Catholic literature, *extra flammantia mœnia Mundi*, and enabled, therefore, to concentrate his energies, as a trained journalist and brilliant writer, in support of a grand Catholic enterprise, we may safely augur the success of the excellent journal which he edits under the brightest auspices, and from the columns whereof we have—amid an *embarras des richesses*—already quoted at length, with pleasure and profit to ourselves and the readers of THE GUARDIAN. When a representative journal like the Springfield, Mass., *Republican*—the most influential newspaper published in New England — and the New York *World* recognize the "scholarship, tact, industry, and that rarest, and yet most indispensable, ingredient of journalistic success, sound newspaper sense," apparent in the *Catholic Review*, under Mr. Hickey's Editorial management — a judgment ratified by the London *Tablet*, and our Catholic contemporaries throughout the Union — it is high time for American citizens of our faith, on the Pacific coast, in view of the necessity of additional Catholic journals, and the hostility of the secular press, to aid an undertaking whose aim, like that of the sons of St. Ignatius, is essentially *ad Majorem Dei Gloriam*.

NATIONAL MUSIC.

A CORRESPONDENT, "J. N.," is of opinion that in our article, last week, on National Schools of Music, we have been unjust to the claims of English composers. He fails, however, in his communication, to indicate our alleged injustice. It happens, somewhat unfortunately for our correspondent's case, that Handel, whose works he holds in deserved esteem, was not an Englishman, but a German. Had "J. N." read the Very Rev. Father Burke's lecture upon Irish Music, which formed the *motivo* of our article, he would not have fallen into so graceless a mistake as to call Handel an Englishman. According to the eloquent Dominican Father:

So keen was the Irish appreciation of the best music, that in the year 1741, when Handel, the great German composer, having produced some of his magnificent oratorios in London, and the people of that city not appreciating him, he, in a rage, packed up everything and went to Ireland. When he got to Dublin he found the people were delighted with him—crowding to hear him. And Dublin has the honor of having inspired the great German musician with the greatest of his compositions. The "Oratorio of the Messiah" was written at Dublin, and was performed for the first time before a Dublin audience.

Alone among composers of English birth, Sir Henry Bishop is entitled to favorable mention. But the best works of that chief of the British School of Music were mere adaptations from the Italian repertory. His best-known *chanson*, for example, "Home, Sweet Home," was, after all, founded upon an old Sicilian melody. Unlike Balfe—of whom it may be said that he had smiles and tears in his song — Bishop has left no sweet, undying melody like that which breathes in one of Balfe's earliest compositions, "The Light of Other Days," not to speak of the more brilliant strains that thrill the heart in the Grand Operas and exquisite *diamans comiques* of *The Bohemian Girl*, *The Rose of Castile*, and the numerous lyrical masterpieces of the Irish composer. If, according to an eminent French critic, Auber's *chef d' œuvre*, *Masaniello*, is redolent of the perfumed breeze that ripples the purple sea of Parthenope, Balfe's inspirations, less artificial, recall, in their "wild sweetness," that "purest of crystal and brightest of green" so characteristic of his native isle.

Our correspondent, finally, takes us to task for saying that Italy is "richly dowered with the fatal gift of beauty," and maintains, with a want of imagination peculiar to the English school of thought, that "there is no meaning in such language." Our language, after all, was a prosaic paraphrase of the fine thought of the eminent Italian poet, Filicaia:

Italia! Italia o tu cui feo la sorte
Dono infelice di belleza, ond' hai,
Funesta dote d' infiniti guai
Che in fronte scritti per gran doglia porte;
Deh! fossi tu men bella, o almen piu forte
Onde assai piu ti j aventasse, o assai
T' amasse men chi del tuo bello a' rai
Par che si strugga, e pur ti sfida a morte.
Che giu dall' Alpi non vedrei torrenti
Scender d' armati, ne di sangue tinta
Bever l'onda del Po gallici armenti;
Ne te vedrei del non tuo ferro cinta
Puguar col braccio di straniere genti
Per servir sempre, o vincitrice o vinta!

[The last line, only, of the foregoing verses was, it may be recollected, quoted by the Holy Father, in a discourse delivered by his Holiness on the 13th of April.]

For the rest, those who have lingered at Venice, and heard the musical *barcarolles* of the gondoliers of that Queen of the Adriatic, will hardly agree with critics — even Father Burke himself — who contend that there is no popular music in Italy.

What the musical talent of Europe, under Irish organization, has accomplished for the noblest of arts in this country, the International Musical Festival at Boston best attests. As we write, we learn, by telegraph, that the World's Peace Jubilee has been inaugurated, with brilliant success. In view of the well-known talent and enterprise of the chief *Impresario* of the Festival, Mr. Patrick Sarsfield Gilmore, who has already organized and conducted a similar event on a colossal scale to a successful *finale*, we hear, without surprise, that the preparations for the great undertaking to which the music-loving people of the United States have been looking forward with such deep interest, have required the constant application, for many months, of the thousands who are to participate in it, and have involved an enormous expenditure. Nor is the large-souled Irish *maestro*, under whose *baton* the most renowned European and American artists will assist on the occasion, too sanguine in believing that the time, labor and expense devoted to the successful development of so noble an enterprise must result in not only affording the highest gratification to all who may hear the glorious music, to be rendered upon a scale of grandeur never before attempted, but that it will, "also, confer a lasting benefit upon art, the country, and the age." Among the features of the programme may be mentioned a chorus of twenty thousand voices, and, in addition to the most powerful organ ever built, an orchestra of two thousand performers, together with many of the most eminent American and European bands, headed by the great German *maestro*, Johann Strauss, and his famous Austrian Band of fifty-six performers. As if to attain the *comble* of musical excellence, Mr. Gilmore has secured the services, by permission of the Emperor William of Germany, of the best Band of the Imperial Army, and, through the Celtic fellow-feeling of President Thiers, the valuable aid of the celebrated Garde Republicaine Band of Paris, one of the best Military corps in Europe. The Irish National Band, the greatest Band ever organized in Ireland—the native land of the *entrepreneur*—and Italian, French, German and English Opera Choruses combined, as well as the most eminent vocalists of Europe, complete an *ensemble* of musical excellence never before attained in any country. In the words of the Boston *Pilot*:

It is gratifying to the whole Irish element to see the Old Land represented as a nation among the nations of Europe. And it is but just that the nationality of the man who created the Jubilee, whose brain and energy brooked no opposition until its success was insured—it is but right that the world-famed music of his native land should be well represented. Patrick Sarsfield Gilmore could not and did not forget Ireland when he laid the plans of his vast enterprise, and the respect he has won from all classes should be second to the affection he has secured from his own.

WHY IS IT?

TO one who does not understand all the beauties of the Catholic religion—if we may so speak, to contra-distinguish it from other so-called religions —it appears very strange that *every* person, of whatever degree of intelligence, who examines it, devoid of prejudice, and with prayers to Almighty God to lead him in the right way, becomes a convert to that religion. By the prejudiced, or those ignorant of the faith — ignorant of the great consolation experienced by those who have found refuge under the protection of an infallible teacher—this is called a "fall." It is no uncommon thing to hear those who profess to be followers of our Blessed Redeemer, lament the "fall" of an infidel who has been candid enough to examine the claims of the Church, and who has become convinced of the great truths she teaches. A case exactly in point occurs in Chambers' *Cyclopædia of English Literature*. Speaking of the great poet, John Dryden, the editor says:

In the same year (1664) was published Dryden's *Religio Laici*, a poem written to defend the Church of England against the dissenters, yet evincing a skeptical spirit in regard to revealed religion. * * * Dryden's doubts about religion were dispelled by embracing the Roman Catholic faith. Satisfied or overpowerad by the prospect of an infallible guide, he closed in with the Court of James II, and gladly exclaimed:

"Good life be now my task—my doubts are done."

His pension was at first stopped by James, but it was resumed at the commencement of 1686, and toward the close of the year Dryden's conversion followed. His change of religion happening at a time when it suited his interests to become a Catholic, was looked upon with suspicion. The candor evinced by Dr. Johnson, on this subject, and the patient inquiry of Sir Walter Scott, have settled the point. We may *lament the fall* of the great poet, but his conduct is not necessarily open to the charge of sordid and unprincipled selfishness.

A *fall* from infidelity to undoubted faith in Christianity! So write *Christian* authors. So, at this day, and in this country, speak those who profess Christianity! It is no uncommon thing to hear parents say they had rather see a child burned than become a convert to Catholicism. Yet if these same prejudiced people should examine the claims of the Church, they, too, would become converts. We have often heard it remarked that there was something so fascinating about the Church that it required great strength of mind, on the part of one who fell within its influence, to keep out of its embraces. Yet they will deplore the *fall* of one who embraces it without so much as looking at the reasons which led to the change. Many will admit their fear of investigation, lest they, too, might be drawn within its mighty vortex. They look upon it with about the same kind of dread as that once expressed by the mariner in regard to the great Maelstrom on the coast of Norway; or by the ancients in regard to the Syrens that lured the mariner to his destruction by the sweet influence of song—the only safety being to keep without its influence. And, like Ulysses, they would bind themselves strongly with the cords of prejudice, and stop the ears of all their followers when sailing past the dangerous isle.

They are satisfied with the infidel, because he is yet "protesting" against the Church. There is an instinct, an invisible bond which binds all the forces operating against the one great enemy. That they all have a common leader, might do to *think*, but it would scarcely be politic to suggest his name. When we remember that when our Saviour promised to be ever present with His Church, and to teach her all truth, He also foretold how she should be persecuted and maligned, we may find an answer to the question at the head of this article.—W. S. G.

ATRABILIOUS CYNICISM.

IN a slip-shod, flabby, cadaverous way, the Methodist *Advocate*, of this city, edited by Henry C. Benson, D. D., "hesitates dislike" in the annexed paragraph :

THE CATHOLIC GUARDIAN, of this city, is growing better. In the issue of last week we failed to find any mention of "his Grace" or "his Lordship!" It was quite a plain republican paper. If the editor could dispense with his pedantry he might ultimately succeed in making THE GUARDIAN a respectable sheet for readers of the Romish persuasion.

If not the pink of fashion and the mould of journalistic form, the *Advocate* is a luminous sheet, even though, like the ghostly apparition in the old English ballad, its light burns somewhat bluely. If a Governor of a State or a Territory, in "a plain republican" country, receives the style and title of his rank, we can not, for the life of us, understand why a prelate of the Catholic Church should not receive the style and title due to *his* rank in the hierarchy. Will Henry C. Benson, D. D.—who, by the way, sports ostentatiously enough the honors of his theological degree — "rise to explain?" As regards "pedantry," it was only the other day that a blundering scribbler styled Charles Sumner's classical speech, in the United States Senate, on Grant-cum Newmans delinquencies, a "pedantic oration." So much for the hyper-criticism of Henry C. Benson, D. D.

"THE ESCAPED NUN."

THE Golden City has had a sensation — and a brazen one at that. For some time past, the mural architecture of San Francisco has been disfigured with mammoth posters, flaming with all the hues known to chromatic economics, and heralding, in appropriately "loud" type, the advent in our midst of the wretched female known to infamy as "Edith O'Gorman, the Escaped Nun, miraculously converted to Protestantism." The unblushing woman made her *début*, before a San Francisco audience, on Tuesday evening last, at Platt's Hall, and succeeded, we understand, in drawing a full house — such is the gullibility, we regret to say, of a portion of poor Protestant nature, ever in quest of disgusting sensationalism, and prone — not to put too fine a point upon it — to patronize enormous lying defamation of the ministry of God upon earth.

In an age when "Who's Who" is an ever-recurring question, it may be asked, naturally enough, Who is this so-called "Escaped Nun?"

Full details of her career are too filthy for publication in a respectable paper. We give, however, the ascertained *facts*, told as decently and briefly as possible, on the authority of a newspaper of high character—the New York *Freeman's Journal of* March 30th :

1. Edith O'Gorman is not an "escaped nun," for the reason she never was a *nun!*

2. She was a "Sister of Charity," in New Jersey. The difference between a "Sister" and a "Nun" is this: The vows that the nun looks forward to taking are *perpetual*; that is, to dispense a nun from her *solemn* vows is a power reserved to the Vicar of Christ, alone, to be exercised only for very grave and rare reasons. The *modern* rule, therefore, is that women, desiring to be nuns, must live in a convent of a Religious Order for many years, under only *simple* vows—that is, vows that ordinary Diocesan authority can dispense the subject from, at her request, at any time.

3. The vows of a Sister of Charity differ from "simple vows" in a Religous Order, in this—that they never contemplate being replaced by solemn vows. They are taken for a definite time; for one, or, at most, two years. At the end of the one, or of the two years, without need of recurring even to Disocesan authority, these vows cease, by their own limitation. At each such recurrence, the woman is free to leave the Congregation, without any note of disgrace in the external forum of the Church. She can begin, the next week if she wishes, to "set her cap" for a husband. The annual "renewal" of her vows is the evidence that she has no wish to leave.

4. It was of a Congregation of this kind that Edith O'Gorman was a member. At the end of her year she was free to go, without reproach, if she did not wish to *renew* her vows. At any *time* in the year, had she insisted on it, the Diocesan authority would have dispensed her from her vows. This relates to the *moral* restraint she was under. As to *physical* restraint, it did not, and could not, exist. All she had to do was to open the door and walk out, any day in the year. Hence the vileness of the farce about her being an "escaped nun."

5. While a member of such a Congregation, a woman is forbidden to indulge in certain thoughts, or words, or actions, that would be innocent in a woman in the world, who was not averse to getting married. This "rule of life," in these Religious Congregations, surrounds their members with many safe-guards of chastity, so that it is much more true of them than of modest women in the world, that *they are in no danger of insult if they do not invite it!*

This Edith O'Gorman *published* it, on her first appearance before the Protestant public, that she had *played the harlot* while yet wearing the dress of a Sister of Charity, and living in one of their houses. The testimony of a degraded woman is always to be accepted with caution—even when she criminates herself. But there is nothing impossible in her statement. The life of a Sister of Charity is an active one. She has many opportunities of going and coming, and eluding observation, that the cloistered nun has not. The safeguards of her chastity are ample, but they suppose the absence of a fixed purpose to do wrong. If Edith O'Gorman's account of herself be true, she is an abandoned woman. Whether her account of her own fall be true or not, the Superioress of the Congregation she belonged to holds letters of hers—copies of which were published in the daily papers—and the originals of which are still in existence, acknowledging her fall, and *pleading piteously* to be permitted to go back, and suffer any mortifications, in the Community she had disgraced. This *could* not be done. But her *written* and *repeated* appeals to be re-admitted are a complete refutation of all she says, *now*, about the rigor and cruelty of treatment in Religious Houses. There are *rigors* in that life, but so far as they are private they are self-imposed, and the part of each Superior is to *moderate* them, against indiscretions of untrained zeal.

As to the foolish stories that this degraded woman tells of the cruelty of Sisters of Charity toward orphans and other children committed to them, the life, and the work, of Sisters of Charity is too *open*, and too *public*, to render slander of them possible, except among those that *insist* on being deceived! We think our friends, in the various cities and towns, where this fallen woman goes to "lecture," and to be surrounded by men and woman not ashamed to associate with her, ought not to notice her in any way. But we think they ought to bring all respectable public opinion to bear on *newspapers shameless enough to trumpet her doings and sayings*. We think every Catholic in Detroit, for instance, should have enough of respect for himself, and for his religion, to cease to buy, or to read, the Detroit *Daily Post*, which has made itself her mouthpiece. Such a course as this would teach local newspapers not to outrage the sentiments of so large a body of citizens as the Catholics are, by the publication of notorious falsehoods, uttered by a notorious female lecturer. That is the *true* remedy.

Some more escapades of the miraculously converted "escaped nun" were published recently in Protestant papers :

Whether from a paucity of Methodist preachers, or an excess of oxygen in the air, in Minnesota, the latest *protegee* of anti-Catholic fanatics has come to grief. We leave the daily papers of Minnesota to tell the story. We are ashamed to give so much of our space to such matter, but, if this poor degraded outcast is hereafter received, any where, as a "lecturer," it is good for our friends to have the Minnesota chapter of her exploits at hand for use.

The following is from the Minnesota *News*, of April 12th :

"No man has a right to beat or maltreat any woman unless she is his wife. In some countries this is a proposition of the organic law. In this country, although the practice is observed to some extent, we believe it is condemned by the statute in most States, and the usages of society. The little differences that arise in family life can usually be settled without the resort to arms and blows; of course, a man reserves the right, when the statute allows it, of whipping his wife sometimes, whether there be provocation or not.

"Without entering into any argument to ascertain upon what basis of legal or moral principles a man whipped his wife to-day, we propose to state, upon the most reliable authority, the following facts :

"Miss Edith O'Gorman is stopping at the Nicollet, room 49, although her name does not appear on the register. The register shows an entry, on Tuesday last, of the name of 'Prof. Auffray and wife,' which includes Miss O'Gorman, rooming as aforesaid.

"'Prof. Auffray' is a large, middle-aged man, with a fair complexion, beautiful black hair and mustache, and he wears a heavy cloak and silk hat. He has altogether a distinguished air about him, and one would suppose him to be either a railroad President or a Senator. He rooms with Miss Edith, and is supposed to be her husband.

"Miss Edith is not allowed to come down to her meals, nor to leave the room on any pretext, except to lecture at the Academy of Music. On one or two occasions tenants of the Nicollet, rooming in the vicinity of '49,' have heard a disturbance in that room, and have been satisfied that somebody has been maltreated.

"To-day, about noon, these noises occurred again, and mingled with them were the screams of the woman, and blow after blow, and entreaty after entreaty for mercy. The ladies attempted an entrance, but were denied, and the disturbance ceased. The brute Auffray was evidently engaged in beating Miss O'Gorman, whether upon provocation or not, makes no difference. There are various rumors afloat concerning the matter, which we do not choose to print. The above, however, are facts, upon which Auffray should be arrested.

"We should think, with such treatment in domestic life, that Miss O'Gorman would infinitely prefer a convent, with all its horrors, as she depicts them. We have no idea that these lines will ever reach her eyes.

The Minneapolis correspondent of the St. Paul, Minn., *Pioneer*, of March 13, writes to that paper :

On Tuesday last, (March 9th) it is supposed that Miss Edith O'Gorman, "The Escaped Nun," arrived at the Nicollet. An individual, having the appearance of a gentleman, registered his own and her name as follows: "Prof. Auffray and wife, Jersey City." It was presumed that the male nun was Miss Edith's husband, and No. 49 was assigned to them.

They remained at the Nicollet until last evening. The clerk at the Nicollet is our authority for the statement that, except upon one occasion, when she went out to ride for a short time, she left her room only when she visited the Academy of Music to lecture. The male nun, *i. e.* "Mr." Edith O'Gorman, kept the door of her room locked, and the key in his pocket, whenever he had occasion to step out. He did not allow her to visit the dining-room, even, but carried her meals to her. The guests rooming in that portion of the house were surprised about noon yesterday, to hear a disturbance in No. 49. The door was locked so that the room could not be entered, but the male nun was evidently amusing himself in beating and dragging the "Escaped Nun" about the room, she shrieking and pleading for mercy, meanwhile.

At dinner-time, he told the steward that the lady occupant of No. 49 would require no dinner — and she had none. He afterward spoke of going for a doctor for the lady, but, instead, about half-past four, P. M., concluded to "go for the lady," and the beating, and dragging, and shrieking, and imploring, were repeated. The sympathies of the guests were with the "Escaped Nun."

She was billed to lecture at St. Paul last evening, and, preparatory to starting for the five P. M. train, the male nun paid his bill, and said he would leave most of his baggage, as they would return to-day.

The male nun was directed by the clerk to pick up his bag and baggage and leave—that neither his presence nor his money were wanted in future.

The male nun left, accompanied by the "Escaped Nun." The train for St. Paul was about two hours' late, and the male and Escaped Nun repaired to the Bellevue House to await its arrival. At about half-past six they returned to the depot. The "Escaped Nnun" was barely able to keep upon her feet, while "Mr." Edith O'Gorman dragged her down the side-walk and through the mud, to the depot. The "Escaped Nun's" limbs refused to do duty; she staggered and would have fallen in the gutter, repeatedly, but for the support of the strong right arm that had so shamefully beaten her a few hours before. If she hadn't been an "escaped nun," people would have said she was intoxicated — otherwise, drunk — but "escaped nuns" wouldn't get drunk, especially when engaged in delivering high moral lectures.

The whole affair was disgraceful.

There are those uncharitable enough to say that Edith should "escape" twice more, viz: from the brute who maltreats her, and from her appetite.

P. S.—It is said that the male nun states that Miss Edith is nervous and excitable, and he finds it necessary to administer laudanum and castigation in equal doses. He, perhaps, gave her an overdose of both, yesterday, and that may account for her condition last evening.

Our space will not admit of further extracts or comment, just now. In the next number of THE GUARDIAN we purpose to give some additional details of the degraded defamer and her precious companion—the male nun.

MONUMENTUM ÆRE PERENNIUS.—The Rev. Brother Justin, of St. Mary's College, has, in a spirit worthy of his eminent countryman and prototype, the late Brother Rice, in Ireland, already accomplished a measure of educational Reform on a grand scale in our midst. The erection of the Central Schools, under the auspices of his Grace the Archbishop, will, perhaps, constitute the noblest monument of Brother Justin's large-hearted humanity and genuine Christian zeal. So rich has been the munificence of all classes of the Catholic community of San Francisco that the success of the Central Schools, under the future management of the self-denying Christian Brothers, may be already considered an accomplished fact. All honor to the generous hearts and lofty purpose of the Catholic community of San Francisco.

WE have to acknowledge, with many thanks, the receipt of a cordial invitation from Messrs. Jacob Deeth, Davis Louderback, Daniel Norcross, P. A. Roach and Beverly Cole, Grand Marshal, on behalf of the citizens of San Francisco, to be present and participate in the celebration of the Ninety-sixth Anniversary of American Independence. It behooves all citizens to contribute liberally, in a pecuniary way, to the celebration of the glorious event.

SCHOOL EXERCISES. — The recent Exhibition of St. Rose's Convent School in this city, was, from all we hear, a decided success. Too much praise can not be accorded to the excellent Sisterhood who, in California, have proved themselves worthy followers of their model, St. Rose of Lima — that flower of holiness in South America.

THE NEW CHURCH AT OAKLAND.—We rejoice to chronicle that, through the untiring energy of the Rev. Father King, a spacious and tastefully embellished temple of divine worship has been erected at Oakland. The magnificent church in question will be consecrated on next Sunday, by his Grace the Most Rev. Archbishop.

WE have been favored with a card of invitation to the Second Annual Festival of St. Mary's Parish, at the City Gardens, on Monday, June 24th, 1872, particulars whereof appear elsewhere. The pleasant *Fête* has been projected under distinguishd auspices, and will, doubtless, attract a large attendance.

THE GUARDIAN'S Special Correspondece from Rome, whereof we give a *cento* in today's paper, will repay perusal. The former letters of THE GUARDIAN'S Special Correspondent in the Eternal City have, we are glad to learn, given general satisfaction.

THE CHURCH OF THE HOLY CROSS.—We have been requested to direct attention to the announcement that a Grand Concert will take place in the Pavilion, Hayes' Park, on Thursday evening, for the benefit of the Church of the Holy Cross.

OUR best acknowledgments are due to Senator Casserly, for many valuable public documents.

Reviews.

THE OVERLAND MONTHLY FOR JULY. San Francisco: John H. Carmany & Co., Publishers, No. 409 Washington Street.

The contents of the current number are, "Recollections of General Halleck"; "A Strange Face"; "The Maguey — Century Plant"; "In Southern California (Poetry)"; "Coyote Cañon"; "The Tichborne Dole"; "What Came of a Moonlight Ramble"; "The Orca (With Outline Illustrations)"; "A Journey in Early Summer"; "By the Lake (Poetry)"; "A Fragment of Samoan History"; "A Surprise — with Variations"; "Twenty-Hill Hollow"; "Timm's Strategy"; "Love-Song Poetry"; "Etc."; "Current Literature." The salient feature of interest is an article on a singular legend which has been current in the Tichborne family for many generations. As the subject-matter of the paper in question is generally interesting to Catholics, we may briefly illustrate the theme of the writer in the *Overland* by mentioning that the Tichbornes, whose rights have been menaced, for some years, by a vulgar imposter from Australia, are a very ancient and wealthy Catholic family in Hampshire, England. Among the old commonalty of England—for the most part, of the ancient faith — the Tichbornes do not yield, in splendor of descent, to the proudest ennobled houses. For the Tichbornes, though belonging to the baronetage—like their co-religionists, the Tempests, of Yorkshire, the Throckmortons, of the Midland counties, the Welds, of Dorsetshire, the Towneleys, of Lancashire, the Clifford-Constables, of Cumberland—some of whom were our schoolfellows — and vieing, in grandeur of descent, with the Howards, Talbots, Stourtons, Stonors, etc.—are not members of the House of Peers. The writer in the *Overland* has, apparently, not read the illustrious Bishop Milner's Memoir of the Tichbornes, in his *History of Winchester*. The article is, however, accurate, and written in a Catholic, sympathetic spirit, that contrasts well with the illiberal tone of certain periodicals, in discussing the Tichborne case. We may have occasion to return to the number before us, which, by the way, is very creditable to the literature of California.

We may add that the Record of Marriages and Deaths on the Pacific Coast, carefully compiled for every issue of the "Overland," is, in itself, worth the price of the number.

RAILROAD GAZETTEER: For Gratuitous Distribution on Railways, Steamers, and Stages. Published monthly, by H. S. CROCKER & CO., Printers and Stationers, corner of Sacramento and Sansome Streets, San Francisco, and 42 and 44 J Street, Sacramento.

The work before us—the *Bradshaw* of the Central Pacific and Union Pacific Railroads — may be safely pronounced a marvel of contemporary literature. In addition to the Times and Distances of the leading lines by boat, rail, and stage, it contains advertisements that present a mirror-like reflex of the busy world of commerce — for every live man advertises in the *Gazetteer* — as well as choice miscellaneous reading, tastefully illustrated. It is, by all odds, the best printed *brochure* that has ever emanated from the San Francisco press. In beauty of typography, indeed, and lucid arrangement of literary matter, set off by admirable pictorial sketches, the *Gazetteer* may vie with the mechanical "get-up" of the standard publications of New York and Boston. Messrs. CROCKER & CO. are regarded as the leading printers of California, and, in the work before us, furnish evidence that they are entitled to that well-won preëminence.

GUARDIAN TRACTS — NUMBER ONE—THE WEAKNESS OF FALSEHOOD. By Will. S. Green. San Francisco: Printed at the Office of THE CATHOLIC GUARDIAN.

The author of this pamphlet is honorably known as the framer of the present admirable State Land Laws of California. When a member of the Legislature, his signal ability and thorough honesty of purpose shed renewed lustre upon the noble stock to which he belongs hereditarily—the glorious, stalwart yeomanry of Old Kentucky. Catholics may well feel proud of such an acquisition to the ranks of the faithful. Mr. Green is a near relative of General Duff Green, the ablest champion in the press of General Jackson's policy, and a nephew of the late Judge Semple, honorably remembered, at an era of senatorial decadence like the present, as United States Senator of Illinois, and, subsequently, Minister in Columbia during the Van Buren administration. In sheer *vis animi* and muscular intellectual strength, he is no unworthy representative of a State that has given many distinguished men to the public service and an illustrious Vice-President to the Union. Mr. Green is, above all, a robust *thinker;* and his pure, nervous English reflects his honest, logical thought, like a silver mirror glistening in the sun. Of the questions treated in the able tract before us, we shall have occasion to speak at length, in a future number.

IT is a curious fact that the death rate in Europe is nearly double what it is in the United States, averaging, yearly, one out of every forty-three inhabitants, while here it is one out of every eighty-one. Of the leading countries of Europe, France leads in its mortality, the average being one death to thirty-two people; and England appears to be the healthiest, the deaths being one to every forty-six. In the United States there is a wide range of difference. In Arkansas, for instance, the annual deaths are one to every forty-nine inhabitants, while in Oregon, the rate is only one to every two hundred and nine. It appears that the North-western States average the healthiest, and the Gulf States the sickliest.

THE Methodist *Christian Advocate* takes occasion, in announcing the death of James Gordon Bennett, to mourn over the Catholic Church because it "rejects salvation by faith in Christ." There is deeper mourning, we imagine, in Methodists circles, with real cause, over the reported bequest of two hundred thousand dollars from the deceased to the new Cathedral of New York. That is the deepest pain—*hinc illæ lachrymæ.—Cincinnati Telegraph.*

HIS Holiness the Pope attained his eightieth year on Monday, May 13th.

Spirit of the Press.

NOTES FROM SPAIN.

BISCAY is now apparently the head-quarters of the Carlist army; the Carlist bands are increasing there every day, and, being masters of the provinces, they enter all the neighboring villages, and forcily bear away the available unmarried men between eighteen and forty years of age, to compel them to join the Carlist ranks. The movement began on the 21st of April, at the iron mines of Somorostro, some twelve miles from Bilbao, mines whence is drawn the bulk of the ore exported from this place. About three hundred of the miners left their work and joined a Carlist band under an ex-military officer named Cuevillas, but, in the course of a very few days, the party of Cuevillas was beaten by the Civil Guards and Carabiniers, and completely broken up. Most of the miners who had joined it returned to their work, and the places of those who did not were soon filled up. The military commander of the province, provoked by the boldness of the Carlists, was lately imprudent enough to leave the town with eight hundred men, in order to dislodge a party of insurgents near Arrigoriago, thirteen kilometres from Bilbao. The Carlists were there in force, (from four to five thousand men) and occupied an excellent position on the slope of a high, wooded hill, on the right bank of the Nervion. The troops could do nothing against them, and reinforcements to the number of twelve hundred men had to be afterward sent forward to enable them to retreat in safety. There was a slight engagement, but the troops succeeded in returning to Bilbao, followed by the Carlists, who seem to have done little harm, contenting themselves with merely shouting for Charles VII.

There is no doubt that this Carlist movement has been much more serious and more wide-spread than you would imagine from the telegrams which are forwarded to English papers; but the fact of the Government exercising a censorship over the telegraph fully accounts for this.

At one time there were, probably, more than twenty-five thousand Carlists under arms, throughout Spain, and, had it not been for the unexpected blow of Oroquieta, the Government would, perhaps, have now been in a very critical position.

After the return of the miners to work, and the dispersion of the faction of Cuevillas, a movement was initiated in the mountains round about Bilbao; having been joined by the bands which Serrano had driven out of Navarre and Guipuzcoa, they concentrated in the Province of Biscay, under a variety of *cabecillas*, or leaders. The Military Governor of Bilbao, General Salazar, applied for reinforcements to enable him to proceed to attack them. These, however, he could not get, the General-in-Chief considering that, with the limited forces at his command, he could not detach any to Biscay till he had broken the backbone of the insurrection in Navarre. Such being the case, the rebels in Biscay were left pretty much to themselves, and the movement attained proportions somewhat alarming.

A question has arisen as to what the Government are to do with their prisoners. Some urge their being sent to Manilla, but the generally accepted theory is, that they ought to be sent to recruit the army in Cuba. General Moriones is pursuing the only faction of any importance left in Navarre, viz: that of Carasa. Generals Latona, Acosta and Serrano have all entered Biscay.

It seems now pretty certain the Republicans have abandoned all idea of insurrection. the Directory of the party has issued the following proclamation to the party. Its advice "to subdue their impatience" is good at this present juncture:

THE REPUBLICAN DIRECTORY TO THE PARTY.

Republicans!—Hard are the times we are passing through, harder yet those that are to come. The Carlists have abandoned the Parliament for the battle-field; we are threatened with a Bourbon Restoration, and the Government intends to cut down our liberties. They will not bring us peace, but war. Under such circumstances, we should be cautious and prepared.

We are even stronger in our ideas than in our numbers. Availing ourselves of the dissentions of the monarchists, we may, at the right time, by one blow, save liberty and establish the Republic. For this it is necessary we should organize ourselves and learn to subdue our impatience.

The Revolution of 1868 is still far from being consolidated. It has not reached its conclusion. Nothing has become fixed in our people—neither the new Constitutional right nor the new Monarchy. Everything is uncertain, and everything appears changing and transitory as it was before the House of Savoy came to the throne. The Revolution has not yet seen its last combat. For that combat we must prepare ourselves. This will be the task of the new Directory. We need the concurrence, the prudence, and the energy of all. On the conduct of our party depends the destimes of Spain. Fearful will be our responsibility if we do dot learn to sacrifice our excessive devotion or our excessive moderation on the altar of our cause. The line of conduct we ought to follow is clear and settled. We have nothing in common with the Carlists; we can have neither alliance nor understanding of any kind with a party whose ideas are the negation of our principles. We have nothing in common with the dynastic party either. Except so far as may be required by local circumstances, we can neither aid the cause of Don Carlos nor fight under the banner of Amadeus. Republicans! it is under the banner of the Republic only that we can fight and die! Under this banner assemble all the Spaniards who really love their country and its liberty.

Let us show toward all a policy of attraction. Let us dissipate the prejudices which have been engendered against us by passion and fear. Let us repeat a thousand and a thousand times that we desire to close these prolonged bloody revolutions. Thus, powerful in our organization and the support of the country, we shall lay the foundation of the most solid of Republics.

PI MARGALL, J. C. SORNI,
EMILIO CASTELAR, NICOLAS ESTIVANEZ,
E. FIGUERAS, ENRIQUE DE GUZMAN.
JUAN CONTRERAS,

In Aragon, Colonel Villacampo, of the Civil Guard, has defeated the combined factions of Gil and Marco de Bello, killing the chief, Gil, and two of the men, besides taking six prisoners, eleven horses, and sundry arms. The chief, Marco, was wounded, but managed to escape.

From New Castile it is reported that the Madrazo faction of 150 men, some of them mounted, were twice beaten—first, by the Civil Guards at Polo, and next by the troops under Colonel Cotala, at Hombradas. Two were killed, two wounded, and four taken prisoners.

The *Correspondencia* of Sunday says that, in consequence of the movements executed on Friday and Saturday by General Moriones, a band of insurgents at Coneville and Iraccione dispersed in order to avoid fighting. The same paper announces that in the Cortes an interpellation will shortly be addressed to the Ministry in reference to the conduct of the French authorities in protecting the Carlists. It also adds that the Spanish Consul at Bayonne has arrived at Madrid to explain to the Government that his efforts to obtain the "interment" of the Carlists by the French authorities had been unavailing.

I am credibly informed that the book by Count Montalembert, which M. Loyson intends to publish, is called "Spain and the Revolution," which is, however, only an *ad captandum* title, as the work is an attack on Rome and the Holy Office. The Countess Montalembert has threatened the Abbè with proceedings if he publishes this book; but as the publication is authorized by a letter of the deceased, she will in all probability be defeated. The work will first appear in the *Espèrance de Rome*, which is the official organ of the "Old Catholics" in Rome.

I have just learned that the Radical Deputies and Senators have voted by a small majority (thirty-one to twenty-seven) to retire from the debates, and appointed a commitee to regulate the date and mode of their taking this step.

CATHOLIC LITERATURE IN AMERICA.

THE *Independent* appears to think that the reason why Catholic literature is no better supported in the United States is because of a "general lack of education amongst the adherents of the Latin Church in this country." By "Latin Church" we presume our contemporary means the Roman Catholic Church. For our part, we believe that if the support given by Roman Catholics to the anti-Catholic literature of the country was abstracted from the opposite side and added to ours, we would have nothing to complain of. It is not because so many Catholics do not read that we complain, but it is because they read the demoralizing literature of the day. Why they read it, it is not easy to say with satisfaction. One reason is to be found in the demoralizing influences of infidel schools. Another reason is, because Protestants had the start in supplying the literature of the country, and the *Independent* knows too much about journalism to require to be told what that amounts to. It will take us some time to recover the ground we have lost, and the greatest difficulty there is in our way, is, not the low "intellectual *status* of the majority of German and Irish immigrants," but the fact that the public palate having been accustomed to the highly-flavored dishes supplied them by anti-Catholic journalists, wecan not hope, all at once, to make it relish the homely but wholesome fare which we can conscientiously offer it—a fare which will consist of the truth, seasoned only with justice and sound argument.

We believe our contemporary is not sufficiently familiar with the character of "the intellectual *status* of the majority of the German and Irish emigrants," nor is it quite accurate to intimate that among American Catholics there is not a class able to appreciate, as well as sufficiently wealthy to support, high-toned literature. Whatever Catholic journals have been compelled to be, in the past, we clearly foresee what they will become in the immediate future. That a fresh tide is setting in the direction of Catholic journalism, of as high an order as this country has produced—and, *par parenthese*, we may remark that that is not very high—there are various indications. Within the past month or two, three new Catholic weeklies have been started—THE CATHOLIC GUARDIAN, of San Francisco, the *Catholic Union*, of Buffalo, and the *Catholic Review*. Of two of these journals we are free to speak. Neither THE CATHOLIC GUARDIAN nor the *Catholic Union* is calculated for a low order of readers. Our Californian co-laborer is guided in its great mission by a man who shows, in all his work, that when he resigned his position in the service of one of the most cultivated of the sects, he had no fear of linking his intellectual future wih the ignorant "Romanists," and that, since, he has not felt compelled to "write down" to a low class of readers. THE GUARDIAN is as creditable to the Catholic community of the Pacific slope as any journals in the country we know of are to the religious bodies which support them. Of our Buffalo contemporary, we need not say much. Its editor had long held a high place among the journalists of New York, and the paper he is making is creditable, not merely to him, but to American journalism; it is one of which the Catholics of Buffalo need not be ashamed, and of which we are sure they are not afraid. These two papers we have mentioned as indications that the Catholics of this country are looking forward to a higher literature than they have yet been able to afford, and we hail these indications as evidences not merely of the strength which Catholics are gaining throughout the country, but also of the rapidity with which our Catholic schools and colleges, aided by the papers already in existence, are creating a sound taste for wholesome literature. But evidence of this growing taste for high-class Catholic journalism is to be found not merely in the establishment of these recent journals. We had, already, many papers which we need not blush to own. The *Pilot* rivals, in circulation and influence, even our mammoth, and, in a hundred respects, admirable contemporary, the *Independent*. New Orleans, has, in the *Morning Star*, a journal which is not altogether unworthy of that high "intellectual *status*" which it is supposed American common schools create. The *Western Catholic* and the *Monitor* are of the same creditable order, and we see that the Louisville *Catholic Advocate*, in no way nervous as to the future of Catholic journalism, is about to incur large expense and put forth increased exertions to keep pace with the growing demand for a higher Catholic literature.

American Catholics have been behind in the journalistic race, just as they had been behind in the church-building, college-founding, school-erecting race, and for nearly the same causes. But what denomination, in this country, can show a better record now. The statistics, recently published in the *Catholic Review*, show conclusively that our church property is more valuable than that of any religious body in the land. Our triumphs in literature will be just as substantial. Our church, as week after week we are showing in the *Catholic Review*, has a more glorious past in the history of art, literature and science than any other religious body, and the *Catholic Review* can see no reason why her future here should not be as glorious as her past has been elsewhere. Quarter of a century hence, if the *Independent* still lives to answer the question, we shall ask it whether our prediction has been realized. Meanwhile, it will place us and every Catholic in the land under a great obligation if, by its continual sneers at our want of intelligence and education, it can awaken any indolent Catholics to a sense of the duty which they owe their Church in diffusing sound Catholic literature, and, if by the same stimulus, it can urge Catholic editors to remember, day and night, and in all their work, the sacred trust which has been given them.—*The Catholic Review* (Brooklyn).

THE LATE GORDON BENNETT.

TO call Mr. Bennett a "great journalist" is an entire mistake; he was a great newsvender, and made, in his calling, a world-wide notoriety. But he never discussed any great public question, either social or political, with knowledge or sincerity. He never enlightened the public mind by the variety or extent of his information, nor directed it by the earnestness of his convictions. He was not a statesman, nor a scholar, nor a philanthropist, nor even a politician. What he said, from day to day, was said merely to produce a sensation, or to raise a laugh, or to confirm a vulgar prejudice; and, so far as he had any influence at all as a writer, it was one that debased and corrupted the community in which his paper was read. He did more to vulgarize the tone of the press, in this country, than any man ever before connected with it; and the worst caricatures that the genius of Balzac, Dickens and Thackeray has given us of the low, slang-whanging, dissolute and unprincipled Bohemian, of the Lonsteaus, Jefferson Bricks and Captain Shandons of the journalistic profession, failed to depict what Bennett actually was. His career, indeed, was so shameful and disgusting that he was banished from respectable society, and the impression it left was so strong that, with all the wealth he subsequently made, by the prostitution of his energy and talent, he could not procure social recognition any where. A writer, in one of the morning papers, who speaks with complacency, if not with a half-admiration of his success, is yet compelled to confess that "his conduct of the *Herald*, in its early existence, isolated him from society, and all his subsequent great wealth brought no oblivion for what were called his misdeeds. The *Herald*, without acquiring any principle, acquired some decency as it grew great, and the discredit which once attached to any man seen reading it gradually passed away; but it is rather a remarkable fact that Mr. Bennett, personally, never was forgiven for the scandals of his early career." They were crimes rather than scandals, that alienated all people who respected themselves from this moral civet—crimes against truth, against decency, against character and against morals; and the complete social solitude in which he lived and died was the fitting reward of his long life of malignant Ishmaelitism.—*New York Evening Post.*

ICONOCLASM IN ROME.—Those of our readers who have visited Italy will, doubtless, remember the multitude of sacred images which ornament the streets of every city in that beautiful land, and bear witness to the faith and piety of the Italian people. These manifestations of religious feeling are not, of course, to the taste of the Free-masons and Mazzinians, who have undertaken to regenerate Italy, by substituting Atheism for Catholicity; and, least of all, in the Eternal City, where the sight of these emblems of our faith excites their rage to the utmost degree.—*London Crusader.*

IT is a somewhat strange coincidence that Marshal McMahon and Field-Marshal Moltke served for a time together as instructors of the Turkish Army, and that General Faidherbe, the French commander of the Army of the North, and his gifted Prussian adversary, General Von Goeben, served together during the Carlist wars in Spain, frequently sleeping in one tent.

BE assured that, in His all-wise benignity, the Lord has pre-ordained thy actual superiors to be the medium of manifesting His will, and of imparting His grace to thee.

Wise and Otherwise.

Shocking: A magnetic battery.

Coal is coming down—by the canal.

An ethereal imprisonment: Spirits in bond.

A blazing business: Kindling-wood factories.

Can the man who attends to the street-lamps be called a light character?

Politicians ought to be the frankest of men. They 're in the habit of speaking out.

Why does a freight-car need no locomotive? Because the freight itself makes the cargo.

A man went into a Pittsburg saloon, recently, and asked for a glass of sheriff's ale.

The sultan, owing to continued ill-health, has given up his intention to visit Western Europe, this summer.

Field-Marshal Wrangel, the oldest officer of the Prussian Army, is ninety years of age, and still hale and hearty.

Why is a man who is knocking steadily at a door like a butcher? Because he knocks and knocks (knocks an ox).

"The prisoner has a very smooth countenance." "Yes, he was ironed just before he was brought in; that accounts for it."

Bavaria, according to the recent census, has a population of four million eight hundred and fifty thousand and thirty-eight inhabitants.

A crusty old bachelor says that love is a wretched business, consisting of a little sighing, a little crying, a little "dying," and a deal of lying.

"My dear," said a husband to his wife, "do you think a stove pipe hat is unbecoming to me?" "It is, decidedly, when it is too much stove," replied the wife.

The mother of an unmanageable Irish boy, living in Portland, thus excused him to the police: "Sure, Patsey is n't a bad boy, at all; but he 's troubled with a roosh of mind to the brain!"

A baby lately had the misfortune to swallow the contents of an ink-bottle. Its mother, with wonderful presence of mind, immediately administered a box of steel-pens and two sheets of foolscap paper, and the child has felt *write* inside ever since.

Josh Billings says that the difference between a blunder and a mistake is this: When a man puts down a bad umbrella and takes up a good one, he makes a mistake; but, when he puts down a good one and takes up a bad one, he makes a blunder.

Another humble imitator of George Washington has turned up. A Michigander presented himself to the sheriff, weeping, and said he could not tell a lie; he had killed his wife and child with his hatchet. The sheriff told him he was too good to live much longer, and the chances are that he will not.

The Louisville *Courier-Journal* has lost all patience with Dr. Livingstone, and, in allusion to an expedition now searching for him in the wilds of Africa, it ejaculates: "For our part, we can 't see the use of spending so much time and money to find a man who can 't be hired to stay found, and who is never happy except when he is lost."

It is rumored that a circular will soon be issued asking that all the damaged crockery in the United States be shipped to Mr. Gilmore. The design is to put it loosely into hogsheads, which are to be dropped from the roof of the Coliseum, by electrical machinery, to a place prepared on the stage, to heighten the orchestral crash. The effect will be like the clashing of gigantic cymbals.

At length, through mere arithmetic, we have the statistical result of what and how Brigham Young regards, "Hail, wedded love! mysterious law; true source of human offspring." The census-man has entered the domestic precincts, and figured up the total of the uxorious old reprobate's family. He returns sixty-eight children, of whom forty are females, and his wives number thirty-two.

Colonel Freyre, the minister of Peru, is one of the most hospitable men in Washington, and noted for the magnificence of his dinner-parties and evening entertainments. His cook is said to be one of the best in the country. Being an opulent man, as well as a minister, entertaining, with him, is a part, and a very agreeable part, of means to an end. Many things besides eating and drinking are discussed at diplomatic as at other dinners.

Mr. Garcia, the minister of the Argentine Republic, is said to be the most scholarly in his attainments of any of the foreign representatives at Washington. He is very bookish in his tastes, but is nevertheless agreeable and hospitable. Besides, he is one of the best-looking of the diplomats; has thick, black hair and beard, streaked with gray; a clear, olive complexion; large, lustrous, dark eyes, and a very bright, amiable expression of countenance.

Lord Dufferin, a lineal descendant of Richard Brinsley Sheridan, the famous Irish orator and dramatist, has, for many years, in his hospitable homes in London and Ireland, been in the habit of entertaining distinguished Americans. He was a warm friend of the late Nathaniel Hawthorne, who was often a guest at his house. He is quite familiar with American literature. Recently, he and his lovely wife gave an elegant dinner to Miss Nellie Grant, at which General Schenck was present. Lord Dufferin's mother was the author of the beautiful and and pathetic song, "The Irish Emigrant's Lament," beginning:

"I'm sitting on the stile, Mary,
Where we sat side by side,
In the bright May morning, long ago,
When first you were my bride."

A short time since, as the Rev. Dr. Paine, of Philadelphia, who has been attending the Methodist Conference in Brooklyn, was proceeding through Washington Avenue, he put down his black valise, in order to rest himself. While looking in an opposite direction, a young man of the "loafer order" approached from behind the minister, and, picking up the valise, deliberately walked off with it. The clergyman turned toward the fellow in astonishment, and, as soon as he could recover his wavering senses, he pursued the voluntary and unwelcomed porter, whom he accosted with, "I say, my friend, that is my valise you have in your hand." "Git out, I tell yer," replied the young loafer; "I found this yer valise, and I ain't going to give it to yer." "But," replied the clergyman, "that valise is mine, and I must have it." "See here, old man, I do n't want no trouble with yer; but, if you attempt to follow me, I 'll punch yer." The clergyman followed at a respectful distance, in the hope of seeing a policeman, but was unable to discover any; and the audacious scoundrel got clear away, leaving the doctor to mourn his loss.—*N. Y. Herald.*

Educational.

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The Scholastic Year, which is divided into two sessions of five months each, commences in August, and closes toward the beginning of June.

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REV. A. VARSI, S. J., President.

jan1-tf

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THIS INSTITUTION, WHICH IS INCORPORATED according to the laws of the State of California, and empowered to confer academical honors, commenced the Twenty-First Annual Session on Monday, August 21st, 1871. The course of instruction embraces all the branches of a thorough education.

TERMS:

Entrance Fee, to be paid but once	$15 00
Board and Tuition, per quarter	62 00
Washing, per quarter	12 00
Physicians' Fees, per quarter	2 50

Piano, Vocal Music, Drawing and Painting, form extra charges; but there is no extra charge for the French, Spanish or German Languages, nor for Plain Sewing and Fancy Needle-work.

Payments are required to be made half a session in advance. Pupils will find it much to their advantage to be present at the opening of the session. jan1-tf

ST. VINCENT'S COLLEGE,

Los Angeles, California.

THIS Institution, chartered according to the laws of the State of California, and empowered to confer Degrees, is situated in the City of Los Angeles, proverbial for the salubrity of its climate and the beauty of its scenery.

The faculty is composed of the FATHERS OF THE CONGREGATION OF THE MISSION OF ST. VINCET DE PAUL, who devote themselves to promote the health and happiness, as well as the intellectual and moral advancement of the students entrusted to their care.

The College is open to all over the age of ten years, who are competent to enter the primary course, and who come with respectable recommendations, provided they comply with the rules and discipline of the College, which, though strict, are nevertheless mild and parental.

STUDIES.

The course of studies embraces a full course of English and Classical Literature, the various branches of Mathematics, Ancient and Modern Languages, and also, a Commercial Department, to prepare young men for every branch of business.

TERMS:

For Board, Lodging and Tuition, per Scholastic Year	$250 00
Washing, per Scholastic Year	30 00
Piano and use of instrument, per month	8 00
Violin, Guitar, Flute, etc., each, per month	6 00
Vacation at the College	40 00

Those who learn to play on one of the above named instruments, will have the privilege of using a brass instrument free of charge; otherwise, there will be a charge of $3 00 per month.

For further information, apply to

REV. JAMES MAGILL, C. M. President.

jan1-tf

ST. VINCENT'S SCHOOL.

THIS Institution is situated in Santa Barbara, a short distance from the sea, in the most delightful and healthy part of the city. The grounds are extensive, and the building is large and convenient.

The course of instruction embraces the usual branches of a thorough English education. Spanish is also taught.

TERMS,

Invariably half-yearly in advance:

Board, Tuition, Bed, Bedding, Washing, etc., per annum	$200 00
Piano and use of instrument, per month, $6 60	68 00
Guitar, per month, $5 00	52 50

No extra charge for plain sewing, Fancy Needle-work, etc.

The Scholastic Year, of ten months and a half, commences August 16th, and terminates on the last Tuesday of June.

For further particulars, apply to

SISTERS OF CHARITY,
Santa Barbara, Cal.

jan1-tf

ST. JOSEPH'S COLLEGE,

Rohnerville, Humboldt County, California.

CONDUCTED BY THE PRIESTS OF THE CONGREGATION OF THE MOST PRECIOUS BLOOD.

THIS INSTITUTION IS SITUATED ON A picturesque elevation at the confluence of Van Duzen and Eel rivers, and near the town of Rohnerville. It is accessible from the chief towns in the vicinity by daily stages, and from other parts of the State by vessels and steamers, via San Francisco and Eureka.

The course of studies is classical, scientific and commercial. Splendid apparatus has been secured for teaching the natural sciences.

TERMS PER SCHOLASTIC YEAR,

(Payable half-yearly, in advance.)

For board, lodging, tuition, washing and mending linens	$225.00
Entrance fee, to be paid only once	10.00
Vacation at College	40.00

DAY PUPILS.

Senior Class	$60.00
Junior Class	40.00

Music, vocal and instrumental, drawing, and modern languages will form extra charges. The two sessions of the scholastic year commence, respectively, on the 16th of August and the 16th of January.

All communications regarding the College to be addressed to the Secretary, REV. F. ANTHONY.

Very Rev. P. HENNEBERY,
Superior.

Educational.

ST. IGNATIUS COLLEGE,

San Francisco, California.

THIS Literary Institution, conducted by the Fathers of the Society of Jesus, was opened for the reception of students on the 15th of October, 1855. It was incorporated, according to the laws of the State, on the 30th of April, 1850, and empowered to confer academical degrees with "such literary honors as are granted by any University in the United States."

The design of the Institution is to give a thorough Classical, Mathematical and Philosophical education. But besides the Classical, there is, also, a Commercial Course.

The College is intended for day-scholars only.

The hours of class are from 9 o'clock A. M. to 3 P. M.

Punctual attendance is indispensable. In case of absence or tardiness, a note from the parents or guardians will be required.

Frequent tardiness or absence exposes the offendor to the loss of his seat.

Every Thursday of the Academic Year is a holiday.

TERMS PER MONTH, IN ADVANCE:

(No deduction is made except in case of long illness.)

Tuition, in Preparatory Department	$3 00
" in Grammar Department	5 00
" in Higher Department	8 00

EXTRA CHARGES:

For the use of Instruments in Natural Philosophy, and Chemicals, first year, per month	$3 00
For the use of Instruments, etc., second year, per month	5 00
For each Academical Degree	10 00

jan1-tf

SAINT MARY'S COLLEGE,

San Francisco California.

CONDUCTED BY THE CHRISTIAN BROTHERS

Offers every facility for acquiring a thorough Education, whether Classical, Scientific, or Commercial.

THOSE WHO COMPLETE THE CLASSICAL Course, receive the degree of A. B.; the Scientific, B. S.; the Commercial, Master of Accounts.

The Commercial Course has been established for the convenience of those who wish to acquire a good, practical education in as short a time as possible.

While proper care is bestowed on every branch in the College, our own language receives special attention. The daily exercises of the Students in Grammar, Composition and Rhetoric are publicly discussed and corrected in the class-room.

TERMS PER SCHOLASTIC YEAR,

Payable half-yearly in Advance:

Board, Tuition and Washing	$250 00
Entrance Fee	10 00
Physician's Fee and Medicines	5 00
Vacation at College	40 00
Day Students	60 00

Modern Languages, Music and Drawing form extra charges.

REV. BROTHER JUSTIN, President.

jan1-tf

St. CATHERINE'S SCHOOL,

Benicia, California.

CONDUCTED BY THE SISTERS OF ST. DOMINIC.

THIS Institution affords every facility for the acquisition of a refined and solid education. The Academy was founded in 1850, and now ranks among the most successful Educational Institutes in the State.

The course of instruction embraces the English, French, Spanish and Latin languages, Rhetoric, Elocution, Composition, Ancient and Modern History, Biography, Mythology, Chemistry, Geography, Astronomy, and use of Globes: Vocal Music, Instrumental Music, including Piano, Guitar, and Organ; Writing, Drawing, Painting in Water Colors and in Oil; Tapestry, Plain and Ornamental Needle-work, etc.

TERMS:

(Payable half-yearly, in advance.)

Board and Tuition, per Scholastic Year	$225 00
Washing	45 00
Entrance Fee	10 00

EXTRAS:

(Payable half-yearly.)

Piano and use of Instrument	$60 00
Organ " "	50 00
Guitar " "	50 00
Vocal Music, in Class	20 00
Private Lessons	40 00
Drawing and Painting in Water Colors	30 00
Painting in Oils	20 00
Board during Vacation	40 00

The Academic Year consists of two equal terms, the first commencing August 16th, the second, January 23d.

Pupils of any religious denomination will be received, but, for the sake of uniformity, all are required to be present at the regular religious services of the Institution.

Pupils entering after the commencement of a term are charged for such portion of it as may remain. No deduction, however, will be made if the pupil is withdrawn during the season, except in case of sickness.

Parents may rest satisfied that every attention, consistent with the spirit of a firm but mild government, will be paid to the comfort of the young ladies placed at this Institution.

Letters of inquiry may be addressed to the SISTER SUPERIOR. my25-tf

FRANCISCAN COLLEGE,

Santa Barbara, California.

THE FIFTH SESSION OF THIS INSTITUTION, conducted by the Fathers of the Order of St. Francis, will commence on August 16th.

The object of this institution is to give a good English, Mathematical, Classical and Philosophical Education at the lowest possible cost—a want long felt in California—and thereby bring its advantages within the reach of all.

TERMS:

Entrance Fee, to be paid but once	$15 00
Tuition, Board and Washing, per session of ten and a half months	150 50

Music, French and German form extra charges. Those who spend their vacations at the College will be charged $30.

Payments must be made semi-annually in advance.

Parents will pay for medical attendance, and supply toilet articles, etc.

Money will not be advanced by the College; for the purchase of necessary articles, a sufficient sum must be deposited.

For further particulars, apply to

jan1-tf REV. J. J. O'KEEFE, O. S. F.

DAY SCHOOLS

FOR

BOYS AND GIRLS.

THE SISTERS OF MERCY HAVE JUST COMPLETED a commodious School Building on First Street, near Bryant, where girls will be taught the various branches of an English education.

A Boy's School is being prepared on Rincon Place, and will be placed in charge of competent teachers.

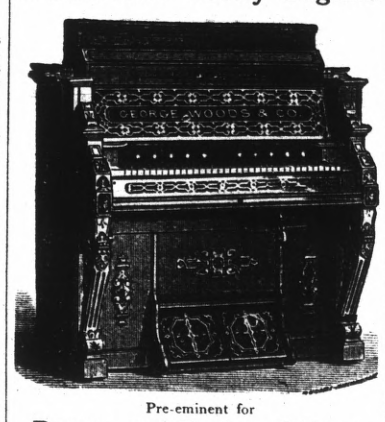
SISTER MARY B. RUSSELL,
Superior of Sisters of Mercy.

jan1-tf

Organs and Pianos.

GEO. W. WOODS & CO'S

Parlor and Vestry Organs.



Pre-eminent for

Beauty and Purity of Tone,

THEIR CHARMING SOLO STOPS

—AND—

ELEGANT DESIGN AND FINISH.

W. G. BADGER, Agent,

No. 7 Sansome Street.

GRAY'S MUSIC STORES,

623 and 625 Clay Street, SAN FRANCISCO, Cal. | 101 First Street, PORTLAND, Or.

KEEP on hand at all times, the most complete stock of Sheet-Music, Books, and Instruments, to be found on the Coast.

COLLECTIONS OF CATHOLIC MUSIC, MASSES, ETC., A SPECIALTY.

Agency for the leading Instruments, STEINWAY & SON'S, KRANICH, BACK & CO., and HAINES BROS. Pianos.

THE BURDETT ORGANS.

Liberal discounts made to Churches, Schools, and Clergymen. Special Illustrated Catalogue of Instruments mailed free, on application.

Just published, Gray's "Catalogue of Music for 1872."

JARDYNE & SON,

ORGAN BUILDERS.

ESTABLISHED in 1868. Organs built in the most thorough and improved manner, and at the lowest price that will warrant the best material and workmanship.

Nos. 315, 316, 318 and 320 East 39th St., New York.

J. H. & S. C. ODELL,

MANUFACTURERS of Church Organs, with all the modern improvements, including their celebrated PATENT PNEUMATIC COMPOSITION MOVEMENTS.

Small organs on hand, completed, or nearly so, suitable for small churches and chapels. Orders for tuning and repairing promptly executed. For further particulars, send for circular.

408 and 409 West Forty-second Street, near Ninth Avenue, New York.

THE CELEBRATED

KNABE PIANOS

HAVE an unrivalled reputation throughout the great music centres of Europe and America, for quality of tone, perfect action, thorough workmanship, and extraordinary durability. A fine stock of them is on exhibition at our warerooms. Also the "AMERICAN" Piano-Forte, the GEORGE Piano-Forte, the "LITTLE BEAUTY" Piano (a perfect gem, and low priced) and LUMAN'S German UPRIGHT PIANOS.

THE PRINCE ORGANS

are the most popular instruments made, for Parlor, Chapel, Lodge or School-room. Nearly 50,000 of these are now in use. Prices from $50 to $450. A good assortment on hand.

Sheet Music & Music Books.

A large and increasing stock kept on hand and furnished to schools and private teachers, at a liberal discount. Address

A. L. BANCROFT & CO.
721 Market Street, San Francisco.

NEW STYLES,

LATEST NOVELTIES.

J. W. TUCKER & CO., Jewelers, Nos. 101 and 103 Montgomery Street, San Francisco, offer for the Holidays the largest and best selected stock of Fine Goods ever offered in this market or any other.

Travelers' Guide.

C. P. R. R.

—COMMENCING—

Monday, April 29th, 1872,

And, until further notice, Trains and Boats will

Leave San Francisco

7.00 A. M. Overland Epxress Train for Sacramento, Marysville, Red Bluff, Colfax, Reno, Ogden and Omaha.

3.00 P. M. San Jose Passenger Train, stopping at all Way Stations.

4.00 P. M. *Passenger Train for Stockton, Merced and Sacramento.

6.30 P. M. Overland Emigrant Train, Through Freight and Accommodation.

7.30 A. M. Steamer New World from Broadway Wharf—Connecting at Vallejo, with Trains of California Pacific Railroad.

4.00 P. M. *Sacramento Steamer (from Broadway Wharf—Connecting at Vallejo, with Trains of California Pacific Railroad.

2.00 P. M. *Steamer Antelope, from Broadway Wharf—Connetting at Donahue with Trains of S. F. and North Pacific Railroad.

8.00 A. M. Excursion Boat (Sundays only) from Broadway Wharf—Connecting with special Train of S. F. and N. P. R. R. for Cloverdale and intermediate points, returning to San Francisco by 7.00 P. M.

OAKLAND BRANCH.—LEAVE SAN FRANCISCO—7:00, 8:10, 9:20, 10:10 and 11:20 A.M.; 12:10, 1:50, 3:00, 4:00, 5:15, 6:30, 8:15, 9:20 and *11:30 P.M. (9:20, 11:20 and 3:00, to Oakland only.)

LEAVE BROOKLYN—*5:30, 6:40, 7:50, 9:00 and 11:00 A.M.; 1:30, 2:40, 4:55, 6:10, 7:55 and 10:10 P.M.

LEAVE OAKLAND—*5:40, 6:50, 8:00, 9:10, 10,00 and 11:10 A.M.; 12:00, 1:40, 2:50, 3:50, 5:05, 6:20, 8:05 and 10:20 P.M.

ALAMEDA BRANCH.—LEAVE SAN FRANCISCO.—7:20, 9:00 and 11:15 A.M.; 1:30, 4:00, 5:30 and 7:00 P.M. (7:20, 11:15 and 5:30 to Fruit Vale only.)

LEAVE HAYWARDS—*3:45, 7:00 and 10:45 A.M. and 3:30 P.M.

LEAVE FRUIT VALE—*4:40, 7:35, 9:00 and 11:20 A.M. 1:30, 4:05 and 5:30 P.M.

*Except Sundays.

T. H. GOODMAN, Gen'l Pass'gr and Ticket Ag't.
A. N. TOWNE, Gen'l Sup't.

Southern Pacific Railroad

Time Schedule—Commencing April 15th, 1872.

TRAINS SOUTH	Through Trains.	San Jose Only.	San Jose Only.
Leave—			
San Francisco	8:10 A M	*3:20 P M	†4:40 P M
San Jose....Arrive	10:36 A M	5:40 P M	7:00 P M
Gilroy.....Arrive	11:55 A M	.....	.....
Hollister....Arrive	12:50 P M	.....	.....
Pajaro.....Arrive	1:25 A M	.....	.....

TRAINS NORTH.	San Jose Only.	San Jose Only.	Through Trains.
Leave—			
Pajaro	.....	.....	12:35 P M
Hollister	.....	.....	1:00 P M
Gilroy	.....	.....	2:00 P M
San Jose	†6:30 A M	7:30 A M	3:20 P M
Arrive at San Fran	8:50 A M	10:10 P M	5:50 P M

*Leaves at 2:30 P. M. SATURDAYS.

†Sundays excepted.

☞ An Extra Train will leave San Francisco on Sundays at 9:30 A. M. Returning, leave San Jose at 5:50 P. M.

FREIGHT TRAINS RUN DAILY (Sundays excepted) leaving San Francisco at 10:30 A. M., arriving at San Francisco at 4:25 P. M.

A. N. TOWNE, Gen'l Sup't.
A. C. BASSETT, Ass't Sup't.
J. L. WILLCUTT, Gen'l Pass'gr Ag't.

Hotels.

TAMALPAIS HOTEL,

San Rafael, Marin County, only 14 miles from San Francisco.

THIS Hotel is now ready for the reception of guests for the Summer season. Recent improvements have been made, consisting of a Billiard Room 50x25 feet, and ten additional sleeping rooms, all handsomely furnished. The House is provided with every convenience for the comfort and pleasure of its guests, and possesses all the appointments of a first-class Hotel. Its proximity to the city, together with the convenience of access, combined with the beauty of the surrounding scenery and the well-known salubrity of the climate of San Rafael, offer a combination of attractions possessed by but few localities in the State.

The Hotel Omnibus will be in readiness at the depot on the arrival of every train, and will convey passengers and baggage to and from the House free of charge.

my25-tf R. PARDOW, JR.

BROOKLYN HOTEL,

BUSH STREET,

BET. MONTGOMERY AND SANSOME,

Adjoining the New Mercantile Library.

TERMS: $2.00 PER DAY.

KELLY & WOOD,

PROPRIETORS.

The Coach, plainly marked "BROOKLYN HOTEL," will be at the Railroad Depots and Steamboat Landings, to convey guests to the Hotel, free of charge.

KELLY & WOOD, Proprietors.

CENTRAL HOTEL,

814 and 816 Sansome Street,

Between Broadway and Pacific....SAN FRANCISCO.

THIS NEW, LARGE AND COMMODIOUS Hotel has been thoroughly renovated by the well-known proprietor, M. FARRELL, late proprietor of the Brooklyn House, where he will be happy to receive his numerous friends and the public in general. Thankful for past favors, he respectfully solicits a continuance of their future patronage.

There is a fire-proof safe in the House, where money and valuables can be kept at the risk of the proprietor. The Central House Coach will be at each car depot and steamboat landing, to convey passengers to the House free of charge.

Price of board to suit the times.

Parties sending for their friends to the States, or who expect any, will please notify MICHAEL FARRELL, and he will attend to them on their arrival, and forward them to their friends with due care, and thus save much trouble.

The strictest attention will be paid to the comfort of the patrons of this House.

MICHAEL FARRELL, Proprietor.

Business Cards.

JOHN D YOST. H. S. CROCKER.

H. S. CROCKER & CO.

STATIONERS, Printers and Lithographers, 401 and 403 Sansome Street, Cor. of Sacramento, San Francisco. Sacramento House, 42 and 44 J Street.

DANIEL HICKS. HENRY KELLER.

D. HICKS & CO.

BOOK BINDERS and Blank Book Manufacturers, 543 Clay Street, San Francisco, and 59 J Street, Sacramento. Blank books ruled, printed and bound to order.

CALEB M. SICKLER,

IMPORTER and dealer in Stoves, Ranges and Tinware, 422 Kearny Street, Between California and Pine Sts., San Francisco.

Agency for Stewart's Celebrated Stoves.

A. ROMERO,

STOCK AND MONEY BROKER. FOREIGN Coin bought and sold. North-East corner of California and Kearny Streets, San Francisco.

P. J. SULLIVAN & CO.

DEALERS IN CUSTOM-MADE CLOTHING and Furnishing Goods. A complete assortment of Clerical Suits always on hand.

P. J. SULLIVAN, & CO.,
28 Third Street.

jan1-tf

COAL AND WOOD,

AT the lowest market prices, of the best quality, delivered in any part of the city.

For sale by

P. LYNCH,
610 Larkin Street, between Ellis and Eddy.

T. J. WELSH,

ARCHITECT, N. E. COR. MONTGOMERY and Pine Streets. Rooms No. 12 and 13, San Francisco. my25-tf

M. McCANN & CO.

COMMISSION MERCHANTS, 818 BATTERY Street, San Francisco. Wool, Hides, Leather, Tallow, Sheep, Goat, Fox, Coon and Cat Skins, and all kinds of Furs sold on commission. Liberal advances made on Consignments, and prompt returns made at good prices.

MARBLE WORKS.

JOHN DANIEL & CO., MANUFACTURERS OF and dealers in Monuments, Headstones, Tombs, Mantel Pieces, Table Tops, Counter Tops, Plumbers' Slabs, Imposing Stones, etc., at lowest prices. 422 Pine Street, between Montgomery and Kearny, San Francisco.

MASSEY & YUNG,

PRACTICAL FURNISHING UNDERTAKERS. Barstow's Burial Caskets always on hand, and Agents for Fisk's Metalic Burial Cases.

Everything necessary for funerals kept constantly on hand. Orders from the country will receive prompt attention, at moderate charges.

Office:—651 Sacramento Street, between Kearny and Webb.

CALIFORNIA CRACKER COMPANY.

FRED'C CLAY & WESKE BROS.

WE desire to call your attention to our PATENT STEAM CRACKER, CAKE and SHIP BISCUIT BAKERY, located at Nos. 803, 805 and 807 Battery Street, San Francisco.

J. C. MOODY,

DRUGGIST AND CHEMIST,

DEALER IN

PURE DRUGS AND MEDICINES,

Toilet and Fancy Articles and Perfumery,

Pure Wines and Liquors for Medical Use

Prescriptions carefully compounded.

200 and 202 Kearny Street,

SAN FRANCISCO.

Book Trade.

MICHAEL FLOOD,

CATHOLIC BOOK SELLER, has recently received the following New Boooks:

The Monks of the West, by the Count Montalembert	$8 00
Catholic Almanac and Dictionary, 1872	1 00
Illustrated Catholic Almanac	25
" Irish Am'n "	25
The Devil; Does he exist?	1 75
The Story of Ireland, by A. M. Sullivan	2 00
Hibernian Nights Entertainment	1 75
Legends and Fancy Tales of Ireland	2 00
History of the Irish Brigade	5 00
Mary Stewart, by Malines	1 75
Paulist Sermons (new)	1 50
Origin and History—Irish Names of Places	2 50
The Passion Play	1 50
Revelations of St. Gertrude	3 00
Lives of the Popes, complete	16 00
Florence O'Neil, or the Siege of Limerick	1 50
McCarthy More, by Mrs. Sadlier	1 00

A large assortment of Crucifixes, Rosaries, Statuary, Fonts, etc. Books sent free, by mail, on receipt of the advertised price.

Address all orders,

MICHAEL FLOOD,
685 Market Street, San Francisco.

jan1-tf

H. C. BATEMAN,

CATHOLIC BOOK SELLER, 208 Kearny Street, Cor. Sutter, has just received a fine stock of Vestments, Holy Bibles, Remonstrances, Prayer Books, Chalices, Pyxes, Missals and Brevaries, with a splendid assortment of all the Catholic and Irish Books published in the United States and Ireland; and a fine selection of Velvet, Pearl and Ivory Prayer Books, and all other fine Catholic articles. jan1-tf

Prospectus.

THE

CATHOLIC GUARDIAN,

A Weekly Newspaper

AND REVIEW.

PUBLISHED WITH THE APPROBATION OF THE MOST REV. ARCHBISHOP OF SAN FRANCISCO, AND THE RIGHT REV. BISHOPS OF LOS ANGELES AND GRASS VALLEY.

THE GUARDIAN is a family and literary newspaper, devoted to the interests of the Catholic Church, and contains, from week to week, Catholic intelligence from all sections not only of our own country but of Europe, while all matters of interest to the faithful in the Province of San Francisco, receive special attention.

THE GUARDIAN gives the latest intelligence from the Eternal City, bearing the words of the Holy Prisoner of the Vatican. Such a work—to us a labor of love and heartfelt loyalty—is, at an era like the present when the secular press teems with studied misrepresentations of the Holy Father's language, on public occasions, more than anything else the true function of Catholic Journalism. And to carry out this object, THE GUARDIAN has made arrangements for the publication, at the earliest moment, of the latest Roman news from the chief Catholic papers of France, Spain and Italy, in addition to special correspondence from the Pontifical capital.

THE GUARDIAN belongs to no political party—but reserves to itself the right to treat all national questions in a spirit of conscientious patriotism; to commend at all times that which is praiseworthy, and to utter its disapproval of wrong-doing among men of all parties.

THE GUARDIAN aims to record the opinions, explain the views, and defend the position of Catholics in America, and to co-operate with our ecclesiastical instructors not only in quickening the zeal and piety of the faithful, but in enlightening the American people as to the true character of Catholicity, its object and its worth, and thereby lend some slight aid to a cause which all Catholics have at heart—the recovery of this nation to the Catholic faith by the diffusion of Catholic truth.

The Rev. Clergy and others, anxious for the exposition of Catholic doctrines and the defense of Catholic principles, are respectfully invited to act as agents and correspondents of THE GUARDIAN.

TERMS.

(Payable strictly in advance.)

By Mail, per year	$5 00
" " six months	2 50
" " three months	1 25
By Carrier, per month	50
" " one week	12½

OUR CLUB RATES.

For papers sent by mail to one address.

2 copies, one year	$ 9 00
5 " " "	20 00
10 " " "	35 00

Larger clubs at the same rate, *i. e.* $3.50 for each member.

TO ADVERTISERS.

The large circulation of THE GUARDIAN in the Catholic community of this city, and throughout the State, and amongst Catholic institutions on the Pacific Coast, makes it a most desirable medium for advertisers to reach a class of readers not accessible in any other way.

Advertising Rates of The Guardian.

☞ A Square is Ten Lines of Nonpareil Type. ☜

SQUARES.	One M'th.	Two M'ths	Three M'ths	Six M'ths	One Year.
One	$ 5	$ 9	$ 12	$ 20	$ 30
Two	9	16	20	32	50
Three	12	22	28	44	70
Four	15	27	35	56	90
Five	18	32	42	68	110
Ten	30	55	75	130	200
Fifteen	40	75	100	180	280

Transient Advertisements, 1.50 per square each insertion.

Twenty-five per cent discount allowed on the above rates.

Cuts inserted at above rates, without discount.

Deaths and Marriage Notices, $1.00 each insertion.

Wants and Personal Information, Advertisements, 10 cents per line each insertion.

Editorial Notices, 20 cents a line.

SPECIAL REQUEST TO SUBSCRIBERS AND ADVERTISERS.—In making remittances for subscriptions, etc., always procure a draft on San Francisco, or a *Post-Office Money Order*, if possible. When neither of these can be procured, send the money, *but always in a* REGISTERED *letter*.

All postmasters are obliged to register letters when requested to do so.

All Communications should be addressed to the office of "THE CATHOLIC GUARDIAN," 403 Sansome Street, San Francisco, Cal.

FRANCIS DILLON EAGAN,
Editor and Publisher.

Advertisements.

Second Annual Festival

— OF —

ST. MARY'S PARISH,

— AT THE —

CITY GARDENS,

Monday, June 24th, 1872.

Tickets, for Adults. - - - - 50 Cts.
" for Children, over six years, - 25 "
" for " under six years, 10 "

TICKETS may be obtained from the Sexton of the Cathedral, any day during the week, from 12 o'clock M., to 1 P. M., or, from 6½ to 8 o'clock P. M. je22-td

A GRAND CONCERT,

IN AID OF THE

Church of the Holy Cross,

WILL BE HELD IN THE

PAVILION, HAYES' PARK,

— ON —

Thursday Eve. June 27th,

Commencing at 8 o'clock.

Several well-known Artists have kindly volunteered their services for the occasion.

TICKETS, 50 Cents. | CHILDREN, 25 Cts.

TICKETS can be had of M. O'Connor, N. E. corner of Laguna and Fulton sts., and at the Catholic Book-Stores of M. Flood, 685 Market Street, and H. C. Bateman, 203 Kearny Street. je22-td

W. S. GREEN, J. B. DE JARNATT.

W. S. GREEN & CO.

Real Estate Agents.

OFFICE:—Cor. Montgomery and Market Sts., over Hibernian Bank, San Francisco. Have reliable business connections in every county in California, and in the State of Oregon.

"GREEN'S LAND PAPER"

Is an AUTHORITY on all Land Matters. We start off with a circulation of 10,000! Copies furnished free! Send for one!

Advertisements only 25 cents per line. The best advertising Medium in the State. For our other offices, list of agents, etc., see "GREEN'S LAND PAPER."

SULLIVAN, KELLY & CO.

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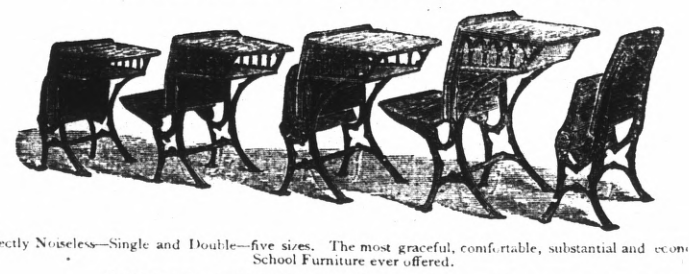

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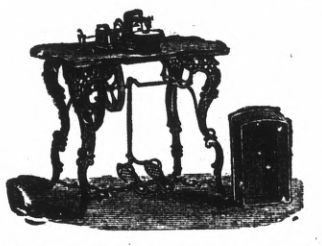

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